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W. E. B. Du Bois, Editor

Irene C. Malvan, Business Manager

The Crisis was founded in 1910 and is the official organ of the National Association for the Advancement of Colored People. It is conducted by an Editorial Board, consisting of W. E. B. Du Bois, Editor-in-chief, Walter White, Herbert J. Seligmann and Rachel Davis Du Bois.

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•

We are also expecting Bibb of the Whip, Abbott of the Defender and Mitchell of the Argus.

•

Juan Latino, slave and humanist.

The Crisis is published monthly and copyrighted by the National Association for the Advancement of Colored People at 69 Fifth Avenue, New York, N. Y. 15 cents a copy, $1.50 a year. Foreign subscriptions $1.75. The date of expiration of each subscription is printed on the wrapper. When the subscription is due a blue renewal blank is enclosed. The address of a subscriber may be changed as often as desired, but both the old and new address must be given and two weeks' notice is necessary. Manuscripts and drawings relating to colored people are desired. They must be accompanied by return postage and while The Crisis uses every care it assumes no responsibility for their safety in transit. Entered as second class matter November 2, 1910, at the post office at New York, N. Y., under the act of March 3, 1879, and additional second class entry at Albany, N. Y.

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As the Eagle Soars

It takes a well-spent lifetime, and perhaps more, to crystallize in us that for which we exist.

Let your doing be an exercise, not an exhibition.

Man is a nerve of the cosmos, dislocated, trying to quiver into place.

A true individual is not conformative but formative.

We move and hustle but lack rhythm.

We should have a living spirit and the ability too spiritualize experience.

We do not suffer: seldom does our essence suffer, but pride, vanity, egotism suffer in us.

My breathing is the Great Breath broken into nostrils.

Whatever is, is sacred.

JEAN TOOMER.

As the Crow Flies

What we call the Hypocrisy of Hypocrisies is to see England (her lap filled with the loot of Hong Kong and half the rest of the earth, seized under every excuse of cheating, stealing, lying and killing), France (gorged with Indo China and Africa), and the United States (with Hawaii, the Philippines, Nicaragua, Porto Rico and Haiti), all crying "Shame!" to Japan, whom they forced to choose between militarism or suicide.

•

The New York Telephone Company sure has some shrewd boys running it. In three years, they have given $233,413 to "Charity"—including the Red Cross, unemployment and hospitals—and charged it to "operating expenses," so as to fool the public as to their rate of profit.

•

Mr. Hurley of the Cabinet, who is too big to heed either Senate or House, has settled matters about the Philippines. Of course, a white Southerner knows when yellow men should have the right to govern themselves. He knew this before he left Oklahoma for Manila.

•

The New York bankers in big powwow assembled and pointing with pride to the thousands of bank failures of recent years, opine that the man who doesn't put his money in a bank and stop hoarding is a fool. All right, let's be fools a while longer.

All persons who understand what President Hoover's recent legislation about banks and bonds and credit really means are asked to write the White House and explain. There are prizes for the best essay and no questions asked or figures required.

•

Suppose the colored voter had to choose between Herbert Hoover and Jack Garner of Texas. My God!

•

Governor Roosevelt of New York has just swapped as sheriff one Tammany ward leader for another, and thus gathered up the plaudits of the unco guid with one hand, and the New York delegation to Chicago with the other. Which we call statesmanship of a high order.

•

It happens that our 200 idle warships, which cost more than all the endowment for higher education in the United States, are loafing about the Pacific trying to get into a row with Japan in order to stop war. Don't make me laugh!

•

Prosperity is in sight again, only eight million are idle, and a presidential campaign looms. Misery loves company.

•

You cannot tax the Rich because they are too powerful. But you can tax hell out of the Poor, and that is what the Sales Tax is going to do. But how about Hell when it's loose?

I'm naturally a peaceful and long-suffering person, but I'm saying right here and now that the next guy that says "Hoarding" to me is going to get a full-grown bust right on the end of the nose.

•

When the Democratic thieves in Alabama fell out over the Senatorship, the Nation learned what voting means in the New South.

•

The poor Lindberghs should pray God for fewer fool friends and a much less efficient gang of policemen and secret service braggadocios.

•

When the authors and perpetuators of the Chinese Exclusion Act begin to shed tears over China, it's time for the Dragon to look out for thugs and pickpockets.

•

Died of worry and overwork, furnished by an ungrateful world and envious fatherland—Aristide Briand.

•

The murderers of the Bondelschwarz are exhorting the League of Nations to do "Justice" in Asia. When the Union of South Africa demands Justice, the devil ought to pray.

•

And in the meantime, Germany writhes, struggles and slaves, while Europe discusses Asia and America and clings to its pound of flesh. Hitler me no Hindenbergs while Hohenzollerns howl!

Negro Editors on Communism

A Symposium of the American Negro Press

The Crisis *has written to seventeen of the leading Negro editors in America asking their opinion of Communism. Seven of them answer in this issue. Further answers will be published later.*

CARL MURPHY, THE AFRO-AMERICAN, MARYLAND

THE Communist appear to be the only party going our way. They are as radical as the N. A. A. C. P. were twenty years ago.

Since the abolitionists passed off the scene, no white group of national prominence has openly advocated the economic, political and social equality of black folks.

Mr. Clarence Darrow speaking in Washington recently declared that we should not care what political candidates think of prohibition, the League of Nations, the tariff or any other general issue. What we should demand, Mr. Darrow said, is candidates who are right on all questions affecting the colored people. I agree with him.

Communism would appeal to Mr. Darrow if he were in my place.

Communists in Maryland saved Orphan Jones from a legal lynching. They secured a change of venue from the mob-ridden Easton Shore.

They fought the exclusion of colored men from the jury, and on that ground financed an appeal of the case to Maryland's highest court. They compelled estimable Judge Duncan of Towson, Maryland, to testify that he had never considered colored people in picking jurors in his court for twenty-six years.

The Communists are going our way, for which Allah be praised.

P. B. YOUNG, NORFOLK JOURNAL AND GUIDE, VIRGINIA

BECAUSE we recognize that throughout all ages new voices and new movements for the creation of a better social order have always been anathema to the "old guards" and the "stand-patters" of the period, it has been the policy of *The Journal and Guide* not to view Communism as a thoroughgoing, death-dealing evil but to regard it as just one of the factors in a growing world-wide ideal to improve the conditions of the under-privileged, to make government more the servant of all the people, to give the rank and file of those who labor a larger share in the fruits of production, and to afford to all men equality before the law, and equal opportunity to work and live.

The Communists in America have commendably contended for and have practiced equality of all races, and in their many activities, have accepted Negroes into their ranks in both high and lowly positions; more, they have dramatized the disadvantages of the Negro by walking in a body out of a jim-crow Pittsburgh hospital, by aiding ejected tenement dwellers, and in industrial strikes directed by them fighting against the practice of excluding Negroes from labor unions. All these accomplishments go to the credit side for the Communists.

To the debit side must go, however, the fact that they in their efforts to "sell" Communism, have not taken into full consideration the economic dependence of the Negro race, its minority position, and the traditional aversion of the rank and file of Americans to the "blood and thunder" appeals of "revolution" and "mass action." Forgetful, they have aroused such charged feelings in many sections which make it difficult for the best of both races to get together and study and correct problems in an orderly way. Besides, because the Negro is marked racially, he becomes a ready target for anti-Communist venom whenever that develops as at Camp Hill and in Chicago.

The Negro is patriotic and loyal, if he is anything, and Communism has gained adherents, and will continue to do so, only because traditional American conditions with their race prejudice, economic semi-enslavement, lack of equal opportunity, and discrimination of all sorts have made the Negro susceptible to any doctrine which promises a brighter future, where race and color will not be a penalty.

These barriers to the more abundant growth of the Negro must be removed, but despite the theories behind Communism, we do not think it offers the way out for the Negro which shall be most beneficial and lasting in the long run.

If the Negro masses are to be made Communism-proof, the disadvantages which have been raised against them by the white majority in power, must be voided by the union of the whites and Negroes of vision working together—fighting by all legal and sane means the proscriptions which are neither Christian, humane, or in the spirit of the fundamental laws of the land.

WILLIAM M. KELLEY, AMSTERDAM NEWS, NEW YORK

"NEITHER was there any among them that lacked: for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold,

"And laid them down at the apostles' feet: and distribution was made unto every man according as he had need."—Acts IV; 34, 35.

This Communistic pronouncement, written about two thousand years before Karl Marx and Frederick Engels issued their famous Communistic Manifesto, proves conclusively that the idea back of the middle-class Socialistic movement and the working-class Communistic movement is by no means a new one. However, it is only in comparatively recent years that the Negro in America has given any thought whatever to the subject.

Since America's twelve million Negro population is so largely identified with the working class, the wonder is not that the Negro is beginning, at least, to think along Communistic lines, but that he did not embrace that doctrine en-masse long ago. Oppressed on every hand, denied equal educational facilities, discriminated against in public places and in employment, Jim-Crowed on street cars and railroad trains, imprisoned for long terms without due process of law and even lynched, it would seem that any program—Communistic or Socialistic, inaugurated by force or brought about by pacifistic means—should readily find converts among American Negroes.

The one question for the Negro to decide is whether it is better to continue to remain loyal to a republican form of government under a Federal Constitution that is being grossly violated where he is concerned, or, to throw his support to a communistic form of government and help bring about a dictatorship under a propertyless white proletariat.

We have no quarrel with Communism in theory for, like Christianity, its doctrine is applicable to any race or nationality; but similarly like the latter, which was cited to justify human slavery, and which at the present time exerts but little influence against racial prejudice, Communism in America can also be made to function in a manner contrary to its principles and detrimental to the Negro.

The treatment given the few thousand Negroes in Russia under the Soviet form of government is not, necessarily, the same treatment that would be accorded the twelve million Negroes in America should this propertyless white proletariat come into power; for it is this same ignorant white class in the North and South which now fails to respond to just and intelligent appeals for racial and religious tolerance—the same ignorant white working class which forms the backbone of every lynching mob.

Communism in Russia has brought about revolutionary reforms affecting the welfare of that nation's hitherto subjugated masses; but these are for the most part white. And, white members of the party here have, almost without exception, revealed themselves as being without bias as to race or creed—we need have no fear so long as they are in control—but it is such a far cry from Ku Klux Klanism to Communism, and from the narrow-minded, unwieldy white working-class in America to the unlettered, but wieldy, masses in Russia, the Negro can well afford to wait until he has more definite information as to how Communism in America would be practiced by those poor whites upon whose shoulders would ultimately fall the responsibilities of government.

E. WASHINGTON RHODES, PHILADELPHIA TRIBUNE, PENNSYLVANIA

WHETHER for better or for worse, thousands of Negroes are playing with the Communists. They approach Communism, the glittering symbol of absolute equality, carefully and almost fearfully—as a child takes up a strange toy. But the evidence shows that Negroes *are* flirting with Communism. Many of them, perhaps, without understanding the deeper significance of its principles, are preaching the gospel of the "Reds."

Thousands of converts have sought solace and comfort within the folds of the deep-pink banner of the party of Lenin and Stalin. Is it not paradoxical that Negroes must seek protection under some flag other than the Stars and Stripes, the flag for which they have fought to keep flying in the cause of justice and human liberty?

The ideals of the Soviet Union of Russia have a fascinating appeal to American Negroes because they hold out a ray of hope for equality of opportunity which the present American system denies to them.

Thoughtful Negroes may reason that the philosophy and economic theories of Communism are unsound and will not obtain for them a more equitable distribution of the products of their labor, or a larger degree of justice—but a drowning man will grab at a straw.

When it is considered that equality is the theory of Communism, and that inequality is the result of the present system, it is amazing that millions of Negroes have not joined the followers of the Red flag, instead of a few thousands.

The Communists have been conducting a special drive for Negro adherents. They believe that racial prejudice makes the Negro a fertile field for the sowing of revolutionary propaganda. It will be difficult for the seeds to sprout and bring forth much fruit because of the peculiar love which Negroes have for America and American institutions—a love which transcends all human understanding.

I am told that there are more dark-skinned than white Communists in Philadelphia. If numbers mean success, then the drive for Negro members succeeded. In fact, the leaders of the movement are anxious now to prevent it from becoming a black party. This is undesirable because it is the purpose of the organizers to make the Communist party inter-racial. It is difficult to ascertain just how seriously Negroes are considering the Red movement. I doubt that many of those who are members of the "party" would participate in a revolution requiring physical violence. However, the Reds are masters of propaganda. They are painting vivid pictures of justice and equality for all men under a Communistic form of government. They went into Scottsboro and Salisbury with banners flying, condemning the persecution of Negroes. That these expressions of goodwill have had their effect in swaying Negroes is indisputable. Were not Negroes affected thereby, they would not be human.

Whether it is better for the Negro to endure his present ills or fly to others he knows not of, I am unable to say. But this one thing I know—Negroes are flirting with Communism; and if it develops into something more serious, the white American must blame himself.

J. ALSTON ATKINS, HOUSTON INFORMER AND TEXAS FREEMAN, TEXAS

I BELIEVE that any people who put their trust in a name will sooner or later be disappointed. A mere shibboleth has never been adequate for the solution of personal or group problems. The more complex and intricate the problem, the less adequate mere words become. It is my understanding that in Soviet Russia, Communism represents the "Plan" by which the Communist Party is undertaking to construct a new social order. In the life of the American Negro, Communism does not represent any plan for the solution of his problems: it is but a name. So far as I can discover it represents a planless urge to rebel against the oppressions and injustices from which Negroes suffer. It gives me the impression of an emotional, desperate effort to break away, rather than a scientific and experimental program, evolved out of a careful and objective study of the facts and forces which make the problems of American Negroes as a minority peculiarly different from the problems of the homogeneous majority in Soviet Russia, or even the oppressed of the majority in the United States.

Furthermore, in Russia, Communism is planned, continually improved upon, and assiduously worked by the Russians themselves from within. In the life of the American Negro every expression which is labeled "Communism" is for the most part both planned and worked from without. In my opinion we can not solve the problems which Negroes face in America except as we develop our own plan suited to our own needs, and as we ourselves continually improve upon and sacrificially and unselfishly work that plan from within. It can not be done by having some person from the outside pin a badge upon our lapels.

On the other hand, American Negroes have no program of their own for the solution of their peculiar problems; and they have as yet no Lenin who is wise enough and unselfish enough to formulate such a plan, and who is in a position to start a tendency toward its realization. When such a new leader arises, he will no doubt learn something from Communism, something from the philosophy and program of Booker Washington, something from the continually developing ideas of Du Bois, something from Moton and the rest, but more from his own creative genius, working upon the facts and forces in operation in his own day and generation.

Until that time arrives, Negroes may be expected, like other drowning people grabbing at straws, to be lured by Communism and every other name that holds out to them bright hopes for relief from their burdens. The influence of so-called Communistic propaganda in the Scottsboro incident is the most natural thing in the world for a people who must always wait for typical emergencies to arise, before they decide what to do about them. Nor will Negro leaders who themselves have no plan, —nothing but a hue and cry against the dark dangers of Communism,—be able to stem this tide.

FRANK M. DAVIS, THE ATLANTA WORLD, GEORGIA

IF, when the United States awoke some morning, it were suddenly discovered that everybody classed as a Negro had gone Red, it would cause

an immediate change in race relations. There might be trouble for a day or so, but it would not long last. Whites, thoroughly aroused and afraid, would attempt to remove those injustices heaped upon Afro-America which cradled black Communists; for 12,000,000 souls, backed by the U. S. S. R. and possibly other jealous nations wishing secretly to wreck the United States, would be too big a group to deal with by force.

This is too remote and improbable, however, to merit serious consideration.

It is a fact that the Negro, getting the dirty end of the economic, social and political stick, finds in Communistic ideals those panaceas he seeks. Yet I believe that were our government adjusted according to Red standards, few members of this kaleidoscopic race would have sense enough to take advantage of it.

Actually, the Negro as a whole fears Communism—probably because white America has not accepted it. Some frankly believe Red promises would be forgotten were they in power, for aren't they white men too? Further: would the average, every-day white man be willing to forget his prejudices even if ruled by and imbued with Communistic ideals?

Small groups of Negroes in the South going Red have harmed themselves and others in the community. Violence and bloodshed have resulted. The defense that black Reds "started it" has been an A-1 excuse for police officials killing and wounding Negroes. Camp Hill bears this out and last year's sentiment in Alabama is proof of the damage done to race relations.

I have known personally of some racial brethren going Red purely because of the chance to mingle freely with white women in the movement. Then they need no longer ogle secretly or with their personal safety threatened. Talks with a few Atlanta relatives of the Scottsboro boys showed me that Communistic friendliness, pronouncements of social equality, the use of "Mr." and "Mrs." and their treatment in Dixie as men and women instead of Negroes was what got 'em.

But I have no fear of the rainbow brotherhood going Red in wholesale numbers—at least not until white America takes long steps in that direction. This race is slow to change. It would prefer keeping its present status, no matter how low, than fly to a system, no matter what its worth, that is constantly lambasted by press and radio. Too, the Negro considers himself too dependent upon white America to take any chance at losing the crusts now thrown him. Nor is the Communistic policy of crude and noisy militancy liked by this race, for every Negro knows that what he has obtained from white men has been through diplomacy or basically intellectual campaigning.

The past two years has been a mating season for Reds with blacks, yet few of the 12,000,000 have wed. If the Communists cannot make headway amid the disgust of Negroes with our economic order by which they lose their jobs in times of industrial illness, there is hardly any chance of success when the nation rides high.

If enough of us would go Red, Okeh; when we get that way in little bunches it breathes nothing but new trouble for an already over-burdened race.

C. F. RICHARDSON, HOUSTON DEFENDER, TEXAS

FOR several decades following his liberation from the thralldom of human bondage, the American Negro was rather reluctant to pay much attention to strange and peculiar political panaceas and governmental doctrines. However, after observing that the existing political parties, governmental agencies and public officials had either left or counted him out of the equation, many modern-day Negroes, both literate and illiterate, educated and uneducated, are at least willing to lend a listening ear to any school of political thought and economy which promises to improve the race's political, economic, industrial and civic status in this country.

Most new cults and "isms" seek to appeal to the weaknesses and prejudices of the desired converts and prospective adherents, just as the klan movement did in its sweep of the country immediately after the World War. Today the majority of its duped followers are sadder but wiser men.

Communism is trying to capitalize the injustices and inequalities meted out to American Negroes and is making a bold bid for racial support and members through the assurance that their organization will change these unsavory and unwholesome conditions and make the Negro a free and full-grown American citizen, exercising and enjoying the same constitutional rights and warranties as other racial groups in our polyglot population.

While the end is certainly worthy of attainment, the means employed are destined to defeat the Communistic program and objective. Negroes are being impressed, however, by the doctrines and activities of the Communists, since the black race has been held literally between the Republican Scylla and Democratic Charybdis, with the capitalistic and ruling class holding the masses in virtual serfdom in several sections of the country.

Communism is a form of socialistic government which advocates the doctrine of having or possessing all property in common, or popular ownership and control of all property. Fundamentally, Communism is opposed to violence and does not seek nor advocate revolutionary methods to change existing conditions and governments, but essays to accomplish political reformation and economic equality through orderly and evolutionary processes.

Being an exploited, maltreated and disadvantaged minority group, there is grave danger that Negroes will embrace any doctrine which offers them relief from certain oppressive, repressive and depressive conditions under which they live and eke out an existence in various parts of the United States.

If Communism is a menace to American ideals and institutions, the only panacea or solution appears to be *real democracy*—"government of *the people*, for *the people* and by *the people*," rather than government of *a people*, for *a people* and by *a people*.

PASSING

By Harry J. Warwick

I SPEND my daylight hours as white,
For labor's barter I must be as they.
My hair is straight as theirs, my skin is light,
I keep my secret, and increase my pay.
Though it be done with ease, the price is great,
I'm always on my guard. My tongue is kept
In check, although I hear the voice of hate
Speak from my neighbor's lips. My ears have slept
Lest I should hear the jest, or ugly gibe
Reflecting on my mother's race and hue.
I must pretend to love my father's tribe
From nine o'clock until my work is through.
But when black night is victor o'er pale day
I doff my mask, and Harlem has its way.

The Eighteenth Spingarn Medal

THE 18th Spingarn Medal has been awarded to Robert Russa Moton "for his thoughtful leadership of conservative opinion and action on the Negro in the United States, as shown in the United States hospital controversy at Tuskegee; by his stand for education in Haiti; by his support of equal opportunity for the Negro in the American public school system, and by his expression of the best ideals of the Negro in his book, 'What the Negro Thinks'."

The Committee of Award consisted of:

Oswald Garrison Villard, Editor of *The Nation*, Chairman.

John Hope, President of Atlanta University.

James H. Dillard, former Director, Slater and Jeanes Funds.

Hon. Theodore Roosevelt, Governor-General of the Philippines.

W. E. B. Du Bois, Editor of THE CRISIS.

Edwin R. Embree, President of the Julius Rosenwald Fund.

Mordecai W. Johnson, President of Howard University.

The members of the committee present were especially impressed by two results of Dr. Moton's recent career:

One was the book, "What the Negro Thinks," which is an extraordinary proof of the development of Negro thought from its fundamental division of twenty-five years ago to its essential unity of demand today. In addition to this, most of the committee were influenced by the stand which Major Moton and his colleagues took with regard to the Report of the National Advisory Committee on Education, appointed by President Hoover in 1929. We commented on the Minority Report brought in by Dr. Moton, President Johnson and President Davis in the January number of THE CRISIS. It was a courageous and epoch-making pronouncement which prevented a nation-wide attempt to stampede the government into national aid for education without any attempt to prevent the outrageous discrimination practiced in the Southern states against colored children. For his signature to this report in 1931, for his publication of "What the Negro Thinks," and for his defiance of the Ku Klux Klan in the hospital issue at Tuskegee, the National Association for the Advancement of Colored People has been glad to bestow the 18th Spingarn Medal on Dr. Moton.

ROBERT RUSSA MOTON

Principal Tuskegee Institute

President National Negro Business League, and National Negro Finance Corporation

Director of Dunbar National Bank, New York City; Harmon Awards on Race Relations of Federal Council of Churches, and National Health Circle

Vice-Chairman National League on Urban Conditions among Negroes

Member Executive Committee Commission on Interracial Cooperation, Commission on Church And Race Relation of Federal Council of Churches, and National Council Y. M. C. A.

Trustee Peoples Village Schools, Mt. Meigs, Alabama; Industrial Home School for Colored Girls, Peak, Virginia; Negro Reform School for Boys, Hanover, Va.; Penn School, Frogmore, South Car.; Fisk University, Nashville, Tenn.

George Washington and Black Folk

A Pageant for the Bicentenary, 1732-1932

By W. E. B. DU BOIS

PERSONS IN THE DRAMA

The Witch of Endor
Crispus Attucks
George Washington
Captain Edward Rutledge
General Thomas
Phillis Wheatley
Thomas Jefferson
Alexander Hamilton
Colonel John Laurens
Benjamin Banneker
Harry Hosier
Richard Allen
Absalom Jones
James Varick
Andrew Bryan
Paul Cuffee
Prince Hall
Marquis de Lafayette

Officers, Messengers, Citizens, Children, Singers, etc. Three Veiled Figures, bands of black troops.

All quotations are approximately in the exact historical words of the speaker. For references to verify the main facts, consult: W. H. Mazyck, "George Washington and the Negro;" G. Livermore, "Opinions of the Founders on Negroes;" J. T. Wilson, "The Black Phalanx," C. G. Woodson, "The Negro in Our History."

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PROLOGUE

(At the end of the hall where the audience is seated, on a high throne is the colossal figure of the Witch of Endor. She is black and veiled and her grey robes flow down to the floor. In her hand is the Book of Fate, concealing a microphone connected with amplifiers.)

The Witch: Sh! Sh!

(One hears tom-toms and the faint music of "Bamboula")

I am the black Witch of Endor. To me there is neither Time nor Space. I see all and know all, everywhere; both things that were and shall be. When gold and blood cross my palm, I speak, I recall, I prophesy. I read the Book of Fate.

(Children dance in bringing Gold and a vase of Blood. They group themselves at either side. The Witch raises her wand and turns the leaves of her Book. The light becomes crimson.)

Behold, a brown boy is born today, in 1723. Today, in 1770, he dies a martyr to make a country for George Washington to father. Behold! Sh!

SCENE I

The Boston Massacre, March 5, 1770

(Crispus Attucks enters flourishing a club.)

Attucks: "The way to get rid of these soldiers, is to attack the main guard; strike at the root! This is the nest!"

(He rushes out. Shouts are heard and scuffling. Then a volley of musketry and a scream. Then complete silence. A colored woman rushes in weeping and screaming. A voice is heard offstage, singing: "Were you there when they crucified my Lord?" A group of colored people, joining in the chorus, walk in backward. Behind them come a funeral cortege with four coffins.)

The Witch: The Boston Massacre, of March 5, 1770, when Attucks, Caldwell, Gray and Maverick fell, was the first act in the drama of the American Revolution. "From that moment," said Daniel Webster, "we may date the severance of the British Empire."

A public funeral of the martyrs took place. The shops in Boston were closed; and all the bells of Boston rang. More people assembled than were ever before gathered on this continent for such a purpose. The body of Crispus Attucks, the mulatto slave, lay in Faneuil Hall. The four hearses met in King Street and the procession marched in columns six deep, with the most distinguished citizens, to the Middle Burying-ground, where the four victims were deposited in one grave.

The anniversary of this event was publicly commemorated in Boston by an oration and other exercises every year until 1784, when the Fourth of July was substituted for the Fifth of March, as our National Holiday.

(The Witch sleeps. Again to drums and "Yankee Doodle" the children dance forward with Gold and Blood.)

Witch: Today in 1732, in old Virginia, a white boy is born. Today, in 1799, weary and old, he dies. He is called Father of the Country for which Crispus Attucks died. Sh!

SCENE II.

General Washington takes Command. 1775.

(In bright yellow light, Washington enters and is greeted by citizens, white and colored.)

Washington: "Did the militia fight at Bunker Hill?"

Officers: They fought bravely and well.

Washington: "Then the liberties of the country are safe."

General Thomas: And, Sir, not only white men but black. Major Pitcairn mounted the parapet crying, "Glory to the Marines." A black man killed him. Sir, twelve officers have signed this memorial to another Negro.

Voice of the Witch: "We declare that a Negro man called Salem Poor, of Colonel Frye's regiment, "Captain Ames' company, in the late battle at Charlestown, behaved like an experienced officer, as well as an excellent soldier. We beg leave to say in the person of this said Negro centres a brave and gallant soldier. The reward due to so great and distinguished a character, we submit to the Congress."

(Washington bows stiffly.)

Captain Edward Rutledge: All Negroes should be discharged from the army.

Washington: "Ought not Negroes to be excluded from the new enlistment, especially such as are slaves?"

(He conslts with his officers. Negroes clamor.)

General Thomas: "I am sorry that any prejudices should take place in any southern colony with respect to the troops raised in this."

Washington: "Neither Negroes, boys, nor old men are to be enlisted. Seize and confine until sunrise any Negro found straggling near the camps."

(As the Negroes slowly begin to withdraw, a messenger rushes in.)

Messenger: Lord Dunmore, Governor of Virginia, has declared all indentured servants and Negroes free, who are able and willing to bear arms.

Washington: (Disturbed) I have a hundred Negroes at Mount Vernon. "That man Dunmore will become the most formidable enemy America has unless we convince the slaves of the impotency of his design."

(He consults with his officers.)

Officers: We can raise black regiments in Connecticut and Rhode Island.

Washington: "As numbers of free Negroes are desirous of enlisting, I give leave to the recruiting officers to receive them."

Negroes: Hurrah!

(They enroll. Washington seats himself and begins to open his mail. He hands one letter to his secretary, who reads it. He consults the officers and they produce a small volume. Reads it. He hesitates, then rises and sends an orderly. The orderly returns with Phillis Wheatley. The officers hesitate but Washington, stepping forward, receives her politely and hands her to a seat.)

Washington: "I thank you most sincerely, Miss Phillis, for your polite notice of me (picking up her letter) in this new instance of your genius. I am happy to meet a person so favored by the muses and to whom nature has been so liberal and beneficent in her dispensations."

(Phillis curtseys modestly. She draws forth her poem and reads, but the great voice of The Witch is heard instead.)

The Witch: "Thee, first in Peace and Honour, we demand
The grace and glory of thy martial band.
And so may you, whoever dares disgrace
The land of freedom's heaven,—defended race!
Fix'd are the eyes of nations on the scales,
For in their hopes Columbia's arm prevails.
Anon Britannica droops the pensive head,
While round increase the rising hills of dead.
Oh! cruel blindness to Columbia's state!
Lament thy thirst of boundless power too late.
Proceed great chief, with virtue on thy side,
Thy every action let the goddess guide.
A crown, a mansion and a throne that shine,
With gold unfading, Washington be thine."

(The light is dimmed and all go out. The Witch sleeps. Again the children awaken her. A chorus is heard. "My Way's Cloudy." She points, as bright blue light flames.)

The Witch: Sh! Sh!

SCENE III.

First in War.

(Washington is at Valley Forge. He enters with his wretched troops. They stretch on the ground and sleep. Washington sleeps. Shadowy veiled figures, gliding in and out, typify his dreams.)

1st Figure: We seized Boston and Montreal.

Witch: And Negroes helped you.

(Attucks, Salem, Poor, and Negro Continental Soldiers, silently cross the stage. Washington stirs uneasily.)

2nd Figure: We saved Rhode Island.

The Witch: And Prince captured General Preston while black troops defended General Greene.

(Black Continental troops, led by Prince, re-cross the stage silently. Washington stirs and mutters.)

3rd Figure: We have lost New York, but we hold New Jersey, and Burgoyne surrenders.

The Witch: Black Connecticut marches. Negroes cross the Delaware with Washington and fight at Saratoga.

(Negro soldiers rush in and out in every direction. Washington starts up and then settles back.)

1st Figure: We fight for Philadelphia at Brandywine.

The Witch: "Straight through the human harvest,
Cutting a bloody swath,
Woe to you, soldier of Briton!
Death is abroad in his path.
Flee from the scythe of the reaper,
Flee while the moment is thine,
None may with safety withstand him,
Black Sampson of Brandywine.
"Was he a freeman or bondman?
Was he a man or a thing?
What does it matter? His brav'ry.
Renders him royal—a King.
If he was only a chattel,
Honor the ransom may pay
Of the royal, the loyal black giant
Who fought for his country that day."*

2nd Figure: Philadelphia falls; the Continental Congress flees.

(Washington leaps to his feet, awake. Enter Lafayette.)

Lafayette: Sir, France is with you.

Washington: On to Monmouth.

(Washington, Lafayette and soldiers rush out.)

The Witch: On to Monmouth, where 7 hundred Negroes fight side by side with the whites and 3 times drive back the Hessians.

(The Negro soldiers pass again. Enter Hamilton and Laurens.)

Hamilton: We hold Philadelphia and, Pompey the Black Spy, has given Stony Point to Mad Anthony Wayne.

Laurens: But we must watch the South. Savannah has fallen and the British entice the slaves.

(Enter Washington)

Sir, Let me raise a regiment of slaves in South Carolina.

Hamilton: I believe they would make good soldiers. Five thousand have already served in our armies.

Washington: "The policy of arming slaves is a moot point, unless the enemy sets the example."

(Enter messenger with dispatch.)

Hamilton: We have attacked Savannah. The British drive us back. The French come to our rescue. The Haitians save us.

The Witch: As the American army began to retreat, the British attacked the rear, determined to annihilate the Americans. It was then that the black and mulatto freedmen from Haiti, under the command of Vicomte de Fontages, with Christophe and Rigaud, made charge on the English and saved the retreating Americans. They returned to Haiti to prepare to make that country the second one in America to throw off the domination of Europe.

(The Haitians march by as the tom-toms sound.)

Washington: Cornwallis must surrender.

SCENE IV.

First in Peace.

1784-1797.

(Washington at Mount Vernon, surrounded by his slaves. A green light.)

Washington: I am taking a list of all my Negroes. (Answer by plantations.)

Muddy Hole!

Slaves: Twenty-Five.

Washington: Home House.

Slaves: Sixty-Seven.

Washington: River and Ferry Plantation.

Slaves: Eighty-Two.

Washington: Dogue River and Mill.

Slaves: Forty-Two.

Washington: Total—Two Hundred and Sixteen. I never mean to buy another slave. George, Tom, Mike and Billy sawed only 120 feet of plank yesterday. They must do 180. Tom is a rogue. He shall be sold to the West Indies for molasses and rum. John Askew shall teach my Negroes carpentry.

(Enter Lafayette.)

Washington: Be off! Welcome, my friend.

Lafayette: (Watching the slaves depart.)

"My dear General, now that you are going to enjoy some ease and quiet, let us unite in purchasing a small estate where we may try the experiment to free the Negroes and use them only as tenants."

Washington: "The scheme is evidence of the benevolence of your heart. Would to God a like spirit might diffuse itself into the minds of the

* From Paul Lawrence Dunbar.

people of this country, but I despair of seeing it."

(Enter Messenger)

Messenger: Sir, the Constitutional Convention awaits you.

(All go out.)

(Voices of the members of the Constitutional Convention are heard off-stage. Colored citizens gather and listen. Voices rise and fall, with now and then clear sentences.)

1st Voice: Slaves are property.

2nd Voice: Then they cannot be counted in the population to be represented.

3rd Voice: Slaves must be counted.

2nd Voice: Then they are citizens and slavery must be abolished.

1st Voice: Slavery must never be abolished.

3rd Voice: Let us count three-fifths of them as population.

2nd Voice: That is idiotic. Why three-fifths? Are they men or cattle?

3rd Voice: No more slaves must be imported?

2nd Voice: Not after 1808.

1st Voice: Why 1808?

(Colored citizens carrying placards: "New Hampshire," "Massachusetts," "New York," "New Jersey" and "North Carolina" vote. Others look on.)

(Enter Washington and Jefferson and citizens.)

Citizens: Hail, George Washington, first President of the United States!

Washington: "I accept. I firmly believe that on the whole this is the best constitution obtainable now and that our choice is this or disunion."

The Witch: The Fourth of July displaces the Fifth of March. Washington succeeds Crispus Attucks.

(Enter Banneker.)

Banneker: "Sir, a report has reached me that you are measurably friendly to our race." May I then place before you a plan for a Secretary of Peace, an almanac which I have calculated and a clock which I have built?

Jefferson: I thank you, sincerely. "Nobody wishes more than I to see such proofs as you exhibit that nature has given to our black brethren talents equal to that of the other colors of men."

(Jefferson and Washington examine the almanac and papers.)

(Enter a line of black citizens with banners.)

Harry Hosier,—M. E. Church, 6,000,000.

Richard Allen,—A. M. E. Church, 550,000.

Absalom Jones,—P. E. Church, 650,000.

James Varick,—A. M. E. Z. Church, 400,000.

Andrew Bryan,—Baptists, 3,000,000

Paul Cuffe,—School House—Vote.

Prince Hall,—Negro Masons—1784.

The Witch: Here march the black men of Washington's day. *Harry Hosier* was a black companion of Bishop Asbury. Dr. Rush called him in 1780, "the greatest orator in America." He helped Asbury found Methodism in America. *Richard Allen* and *Absalom Jones* withdrew from the Methodist Church in 1787 because of color discrimination. *Allen* founded the African Methodist Church and *Jones* became the first black priest in the Protestant Episcopal Church. *James Varick* led his people out of the Methodist Church in New York in 1796 and became the first bishop of the A. M. E. Zion Church. *Paul Cuffe* of Massachusetts refused in 1783 to pay taxes because he could not vote and built a schoolhouse for colored children in 1797, because they were not admitted to white schools. *Prince Hall*, a native of Barbadoes, came to the United States in 1765 and received from the Masonic Grand Lodge of England in 1784 a warrant establishing him and his fourteen colored brothers as the African Lodge of Masons. *Andrew Bryan*, a colored man, converted under *George Liele*, the first black missionary to the West Indies, became pastor of the African Baptist Church in Savannah in 1788, one of the first Negro Baptist Churches in America.

Jefferson: I shall send your almanac to the Academy of Science at Paris, and you, Banneker, shall help survey the new capital of our country.

(Banneker goes our bowing.)

Jefferson: Washington, "I tremble for my country when I remember that God is just"

(He goes out, leaving Washington seated at a table. Again The Witch sleeps and the children awaken her. A song: "Go Down Moses!" A bright white light.)

The Witch: Behold, how Freedom strives. Sh!

SCENE V.

Emancipation.

(Washington is seated, writing and reading as he writes.)

Washington: "I was visited by a Mr. Mifflin, one of the people called Quakers, active in the pursuit of the measures before Congress for liberating the slaves. The introduction of the Memorial respecting slavery was ill-timed. The final decision was as favorable to slaveholders as could be expected. I earnestly wish to liberate my slaves but I must keep them until I can find some other way of defraying my necessary expenses. If I did not have principles against selling Negroes like cattle, I would not by next year own a single slave. They will be found to be a very troublesome kind of property before many years pass."

(Enter Hamilton.)

Hamilton: Haiti has rebelled. Four hundred and fifty thousand black slaves have risen in insurrection. Listen!

The Witch: They begin a Civil War, seldom paralleled in history. French, English and Spaniards take part. Twenty-five thousand of Napoleon's picked French troops die unsuccessful. The Negroes led by Toussaint L'Ouverture will be triumphant. They will found an independent state. They will make Napoleon give up his dream of a colonial empire in America and sell Louisiana for a song.

Washington: "I have at Mount Vernon 270 slaves and forty to others leased, 50% more Negroes than I can use to advantage. Yet, I have principles against selling the surplus or hiring them out. What is to be done? Something must, or I shall be ruined. $50,000 received in the last four years from the sale of western lands, has scarcely been able to keep me afloat. I wish from my soul, that the legislature of this state would see the policy of gradually abolishing slavery. It might prevent much mischief."

The Witch: All the Indian Territory, all of Kansas and Nebraska and Iowa and Wyoming and Montana and the Dakotas, and most of Colorado and Minnesota, and all of Washington and Oregon states, came to us as the indirect work of a despised Negro. Praise if you will, the work of Robert Livingstone or a Jefferson, but today let us not forget our debt to Toussaint L'Ouverture who was indirectly the means of America's expansion by the Louisiana Purchase of 1803." *

(Enter Toussaint L'Overture and his army to the sound of tom-toms.)

The Witch: (Rising in crimson light.) "I would call him Cromwell, but Cromwell was only a soldier, and the state he founded went down to

* DeWitt Talmadge.

him into his grave; I would call him Washington, but the great Virginian held slaves. This man risked his empire rather than permit the slave trade in the humblest village of his dominions. You think me fanatic tonight, for you read history not with your eyes but with your prejudices. But fifty years hence, when truth gets a hearing, the muse of history will put Phocion for the Greeks, Brutus for the Romans, Hampton for England, Lafayette for France, choose Washington as the bright consumate flower of our earlier civilization, and John Brown as the ripe fruit of our noon-day; then dipping her pen in the sunlight, will write in the clear blue, above them all, the name of the soldier, the statesman, the martyr, Toussaint L'Ouverture."

(Washington and Hamilton gaze at the Haitians and then Washington begins to write. A funeral march is heard. The Witch rises; the children dance before her. Washington rises and goes slowly out.)

Hamilton: This is the last will and testament of George Washington. "Upon the decease of my wife, it is my will and desire that all the slaves whom I hold *in my own right* shall receive their freedom. . . . And whereas, among those who will receive freedom according to this devise, there may be some, who, from old age or bodily infirmities, and others, who on account of their infancy, will be unable to support themselves, it is my will and desire, that all who come under the first and second description, shall be comfortably clothed and fed by heirs while they live; and such of the latter description as have no parents living, or, if living, are unable or unwilling to provide for them, shall be bound by the court until they arrive at the age of twenty-five years. . . . The Negroes thus bound, are (by their masters or mistresses) to be taught to read and write, and to be brought up to some useful occupation. . . . And I do expressly forbid the sale or transportation out of the said Commonwealth, of any slave I may die possessed of, under any pretense whatsoever. And I do, moreover, most pointedly and most solemnly enjoin it upon my executors hereafter named, or the survivor of them, to see that this clause respecting slaves, and every part thereof, be religiously fulfilled at the epoch at which it is directed to take place, without evasion, neglect or delay."

(He goes out.)

The Witch: Free—Henceforward and forever Free!

(Led by the children and followed by all the colored characters and soldiers, The Witch marches through the audience to the entrance door, while drums and trumpets play: "Walk Together, Children," and voices sing.)

Lights and Shadows in the South

By ROBERT W. BAGNALL

Mr. Bagnall is Director of Branches of the N. A. A. C. P. This is a report of his observations on a recent trip South.

I GO South once or twice every year. Whenever I go I am impressed that changes are occurring there more rapidly than in many other parts of the country. The break-up in old mores is surprising as one sees it from year to year. The rapid industrialization and the steady urbanization of the South partly explain that. But a major reason is that the white and black people of the South take the problem of race relations very seriously. In fact, it is the thing that they are pre-occupied with most of all.

I have just returned from a tour along the Atlantic sea-board with few inland detours. I covered Virginia, North Carolina, South Carolina and Georgia. All the places visited except Augusta, Georgia, were familiar to me.

The first thing that struck me was the change in the atmosphere. Nowhere did I sense the tenseness and the fear which in the past hung over white and black —an aura one could not escape. (If I had gone to some other parts of the South, I would have found this yet existing.)

But one did find on the part of the Negroes a complacency and satisfaction which one was puzzled to explain in view of the circumstances. It reminded me of what I witnessed when I gazed upon a lad whose limb had been crushed to shreds in an accident. At the moment the horribly mangled leg was numb, and the lad said: "I'm all right. I haven't been hurt." Negroes in the South have suffered a social hell so long that they have become adjusted to it and are hardly aware of it. Then, along with this, there was a timorousness which reminded me of a child which has been maltreated. Negroes afraid to do the most ordinary things have developed a defense mechanism by assuring themselves that these things—voting, etc.—are unimportant.

Contrasted with this there is a decided revolt from this complacency on the part of young Negroes and a few older ones and on the part of a growing number of educated whites, especially in the colleges.

I conferred with ten liberal members of the faculty of the University of North Carolina, who pledged themselves to work for admittance of Negroes to the graduate school of that institution. I lectured for an hour to students in sociology in the graduate school of the university, and these young white men and women asked questions for an hour and a half. Every phase of race relations was covered and in no northern university have I found less intolerance or prejudice revealed. A small group of liberal professors—liberal on the race question —can be found in the faculty of the University of South Carolina, the University of Georgia, Vanderbilt and in many other southern institutions. A large group of emanciapted students can be found in each of these colleges.

In the past I have feared that the Negro student and professor hung behind in this march to emancipation from traditional intolerance and the demand for the scrapping of old traditions. I was happy to find evidence that I might be mistaken. Negro students in North Carolina and Negro teachers made clear to whites recently that they would have no part in any inter-racial conference where segregation was practiced and that they resented segregation in the dining room of a white college where they met the year before. The whites gladly acceded to their demand and promised that in no way would there be any segregation of their guests. It was in North Carolina, too, that Negro

students and teachers recently stated that they had no interest in inter-racial conferences where white students met only at Negro schools but did not in turn invite them to white schools.

Outside the schools one sees groups of whites in influential positions here and there who realize the injustice the Negro suffers. But Negroes in the South will not get very far until they discard their technique in settling their problems. Their method is to gain favor with the mighty and beg favors of them; making an appeal to fairness and justice. He is naive who doesn't realize that these qualities rarely are found when self-interest conflicts with them. Beggars dare not ask for much and beggars get only crumbs. The only hope for the Negro in the South to obtain opportunity is to develop the technique of power—political and economic power to be organized and used in his own behalf. A voteless people is a defenseless people. These words ought to be etched on the heart of every Negro. Until the Negro votes in the South, in the primary and general election, he will not get anywhere. For example, in Richmond, Va., no Negro teacher can become principal of the Negro public schools. They have there the slave system of white overseers and black underlings, and I am sorry to say that some of the black underlings defend the system! The school board told a delegation of Negroes who protested against this prohibition: "When we think the time is ripe, we will give you Negro principals." The Negroes of Richmond, if they would vote in force in the primaries, could reply: "You will give us what we ask right now or we will put you out of office." And they would not fail to get their demand. Virginia is the state where the Supreme Court has ruled that Negroes could not be prohibited because of race from voting in a democratic primary. And from this decision no appeal has been made. The Negroes of Richmond fought this case through but they have not used their victory in their own behalf.

There is hope, however. A group, among whom are the leaders of the local N. A. A. C. P., are organizing to use the vote to correct this and other evils. Clubs, lodges and other organizations are demanding that all members register and vote. Young and old are in this campaign, and five hundred madly applauded my advocacy of this method.

In Norfolk, the authorities recently voted to reduce taxes. They straightway increased Negro taxes $116,000. Negroes have protested only in barber shops, on street corners and at home. The minimum salary of white school teachers in Norfolk, I am told, is the maximum of Negro teachers. When a recent cut was made, the same cut for all, whites protested but Negroes did not. In Norfolk, nobody knows more than two Negroes who voted in the primaries.

In Charleston, S. C., they have a lagoon in the center of the city with benches scattered here and there on its banks. These benches bear the legend: "No Negroes allowed to sit here." There is a fine new stadium but it is not for Negroes, nor is the museum or library. When Negroes drive through a park near their district, a police officer usually threatens arrest, seeking to coerce them to stay out. Negroes pay taxes for all these things. In the public schools of Charleston, Negro teachers, except principals, receive a minimum of $35 and a maximum of $65 a month. The minimum of the whites is the maximum of Negroes. There is no first class Negro public high school in the city. Charleston Negroes are noted, in spite of all this, for their complacent satisfaction with their "good race relations." Out of a population of 33,000 Negroes, 1 per cent of 333 vote and among the non-voters are many schoolteachers, business men, and professional men. There are those, however, who are in rebellion. Most of these are young people. A young and able school principal has openly denounced these conditions before white and Negro audiences.

In Columbia, in Augusta, and in Savannah, I found the same thing, the older Negro quiescent; the young Negro articulate and determined to have his rights through the development of power. Once in awhile, I found older people young in spirit, joining the ranks of the insurgents.

In Augusta, the president of our branch plans to run for the office of councilman from a Negro ward. There, perhaps as nowhere else I visited, I saw the sharp contrast between the 'patron technique' and the 'power technique.' The former had marked the conduct of the older Negro leaders, but now the tide is swinging the other way.

It was in Augusta that I talked with the superintendent of schools and the assistant superintendent. The former is a friend of Clarence Darrow and is rounding out fifty years of service. There is no Negro public high school in Augusta and Negroes have not urged that one be established "lest it hurt the three private schools." These two school officials confessed that Negroes should have the same sort of education as whites; that it was wrong to throw the extra burden of tuition on the poorest group which was already being taxed for public schools; that attitudes of the short-sighted ought not to be accepted, and promised to work for the establishment of a Negro high school. How much worth is to be attached to what was said is to be seen, but their straightforward attitude was significant. It was in Augusta, too, that the editor of the leading newspaper pronounced himself a liberal and stated that he knew the Association's work and felt it well-worthwhile.

I should like to see a great campaign in the cities of the South to arouse Negroes to vote in great numbers in the democratic primaries and election. It could not be done yet in most rural districts in the deep South, and there might be some difficulty in some cities. But if Negroes would use the courts what happened in Virginia and in the white primary law of Texas, would happen in many places. I was told in Florence, S. C., that Negroes voted there in larger numbers than anywhere else in the state. I can well believe it, for there I sat in the lobby of the principal hotel and read my New York Times and got no more attention than if I had been in New York. This is significant when I recall that there eight years ago the Klan ordered our branch to disband and had its representatives at a meeting I addressed and in which I told the full story of its atrocities.

I must close with the story of a prison visit where I talked with men in a death cell and examined the gruesome electric chair in the death chamber. It was in North Carolina. There I saw man after man who never had a lawyer in his case and twenty-seven men who had been saved from death by the extraordinarily fine work of the colored man, Lieutenant Oxley, who heads the Negro welfare work of the state. If twenty-seven Negroes condemned to die could have their lives saved because some one was interested in their fate, it is a sad commentary on the system that condemns them.

Thought For the Over-Fed

By FAY M. YAUGER

BREAD and fish and foreign wines
Are daily fare with some.
Others dig and sweat and steal
And grovel for a crumb.

Yet if half the world's supply
Were heaped upon a dish
Every man could have a loaf,
A cup of wine, a fish.

Skin-Deep

A Story by ANNA MARIA WIRTH

THE octoroon student in the apricot-colored smock blushed with pleasure when the stout, kind-faced German instructor spoke: "You have caught the spirit of youth in the model—a trick of der beruhmt Hürter!" and Herr Greenwalt beamed at her over his silver-rimmed spectacles—"I congratulate you, my dear young lady!"

Regina Frazer looked at the student group, gathered about her easel, with happy expectancy, but her heart was chilled by the cold indifference in every face but that of Barbara Sterling, the wealthy girl in whose family her grandmother, Eliza Frazer, had worked as laundress, for many years. "Regina—you must try for a Traveling Scholarship" she advised, as she smiled back into the appealing brown eyes. "I am working for one too!"

"That's what I came to The Art Institute for, Miss Barbara!" blushed Regina.

"Any other artists in your family?" questioned the teacher.

Regina hesitated—"My father—" she stammered.

"So—the father? that is good—what is his name?"

The girl flushed hotly—"I do not know!" her low voice was scarcely above a whisper, but she knew by the suppressed giggles about her, that sharp ears had heard. The professor intuitively realized his blunder, fumbled with his glasses, and turned to the next student's work.

The sensitive octoroon suffered tortures until she was alone in the classroom at lunch hour, for she never went to the kitchen to prepare her meal with the other girl students since her first day at The Art Institute. Then she had gone to the kitchen with the others, but no one spoke to her. Regina noticed the lifted eye-brows, the significant shrugs. Her friend, Barbara Sterling never remained for lunch. The students ignored her and crowded together at one end of the long table—a cruel space yawned between their place and here. The humiliated girl was too unhappy to touch her meagre lunch, and hurried from the room, followed by mocking laughter: "Granny is right," she choked, "It is hard to cross The Color Line!"

Regina Frazer had drawn pictures and colored them since she was a child. It was the one thing in which she took keen delight. While a student in High School several of her posters had won prizes. She determined to continue her art work, and saved all her earnings

after her school days were over, towards that end. Granny Frazer set her face against The Art Institute.

"Chile—" she warned—"yo' can't cross de Color Line! Yo' Mammy had good schoolin' an' was purtier dan yo' is—an' she died of a broken heart 'count of how her white man's folks was agin her. Stay wid yo' own people—put yo' savin's on yo' back, den yo' won' git yo' feelin's hurted!"

"But Granny—" pleaded the girl—"I can't be happy unless I can paint!"

'Spect yo' got dat taste from yo' pappy!" mumbled the old woman.

Regina pricked up her ears: "Was my father an artist?" her voice trembled and her eyes shone.

"Ef Ol' Lize ain't let de cat outen de bag fo shore! Shows I'se gettin' old—it shorely do!"

"Tell me, Granny, was he an artist?" persisted the eager girl.

"One ob dese yere painter chaps? He war, an' accordin' to yo' Mammy he war a mighty good one!"

Regina clapped her hands with delight. "Oh, how happy that makes me!" Then she turned a wistful face to her grandmother: "You always said I was born in wedlock—but why do I not bear my father's name?"

"Cos yo' Mammy neveh tole her married name even to her own Mammy—dat's why." Eliza Frazer looked hurt. "Promised to keep it secret, she say; when she show me her marriage lines an' yo' birth certificate, she allus helt her finger oveh dat name. Yo' Mammy nussed yo' Pappy thro de feveh in Paris when she war travelin' wid young Missy, an' dey got married. Dat was a love match ef eveh dere was one, 'cause she didn't care fo' nothin' arter he was killed in a train-wreck, took no interest in her own chile, jes' pined away an' died, an' lef' her ol' Mammy to bring yo' up."

After this conversation, in which she had learned more than she ever knew of her father before, Regina was inspired anew to go on with her art work. At twenty years of age she entered the Art Institute. Outside of the faculty, Barbara Sterling was the only person who treated the pretty little octoroon with any friendliness. Miss Barbara, as Regina had always called her, with whom she had played when a child, lived in the big white house set among great trees, where Eliza Frazer had worked as a laundress as long back as the child could remember. Dainty, blue-eyed and golden-haired was Miss Barbara, whose out-grown clothes and toys found a warm welcome in the humble abode of Granny Frazer. Miss Barbara, who had always been kind and generous to her humble little playmate, now, after years of separation, still remembered her; and what was more remarkable, treated her with the same kindliness. Often the rich girl and the poor girl worked side by side over a study and helped one another with friendly, constructive criticisms. As the weeks went by, Regina depended more and more upon the friendship of this democratic friend of her childhood, and how she loved her! As Regina worked, she often thought of her father; a strong bond seemed to exist between the dead artist and his nameless child. The girl fully realized now why her tastes were so different from the friends in her own circle. It was because of her father. The love of Art was in her blood. She blessed the generous Art Patron, who every spring, thro the Traveling Scholarships, made it possible for ambitious students to study abroad. When she won her Scholarship—she never permitted a doubt of it to enter her mind—she would study in the foreign galleries and she would work hard, oh, how hard she would work to make a name for herself, a name of which her artist father would have been proud. This thought was with her every moment as she worked. To succeed in her beloved profession was her one aim in life, and she often confided her dreams to sympathetic Barbara Sterling.

The instructors spoke well of Regina's work. Herr Greenwalt predicted

a brilliant career for his gifted pupil. In spite of the cool manner and ill-concealed jealousy of many of the students, Regina was happy. She had made good. She knew it and her hopes were high. As the year drew to a close she worked with a song in her heart as she went about her framing and varnishing. At the end of the term her studies were advantageously hung on her allotted wall-space. There were twenty other competitors besides herself. The identity of the exhibitors was known only to the faculty and the student body. The judges were outside artists and the general public was permitted to vote on its favorite wall.

From the first day of the exhibition, the wall of Regina Frazer attracted much attention. Her life studies looked like real flesh and blood people. Her excellent portraits brought out the dominant trait of the sitter and her still-life studies sparkled. But it was in her compositions that she surpassed all the other competitors. Her imagination and artistry elicited great admiration and favorable comment. Her wall obtained the majority of public votes, and her hopes were raised to the zenith. Her heart was eager with feverish expectancy. She would win a Traveling Scholarship of course—the thing of which she had dreamed would surely come to pass, so without a word to Granny Frazer of her expectations, in her spare time she purchased a simple wardrobe for the trip. All she needed would go into an inexpensive suitcase. She was going across the ocean. Oh, it seemed too wonderful to be true!

The great day—the day when the Scholarships would be awarded, came at last. To put in the time of waiting, like many other students, Regina worked on a study in the class-room. One after another the students left the room, only to return later with radiant faces. Regina's heart fluttered like a wild-bird. Soon she would know her fate too, but optimism shone in her eyes. She knew her wall was good, she had heard it so often. Even those students who shunned her society often marvelled at her skilfull brush work. As Regina painted at her easel that morning a smile played around her lips. After she had made a name for herself, she would buy a pretty cottage for Granny in her beloved South and then she would feel free to devote all her time to her career. Today as usual she worked thro the regular luncheon hour. Then, instead of getting her lunch, she hurried to the exhibition hall. She was too excited to eat. She hurried to her section. When she reached it she could scarcely believe that she saw aright—what could it mean? On Miss Barbara's wall, next to hers, and on the wall of every other competitor, glowed the coveted gold-lettered Traveling Scholarship Award *except on hers!* Surely it had been overlooked! Only this morning Herr Greenwalt had told her confidentially that he considered her work the best in the whole exhibition!

And yet her wall was the only one without an Award! "It's hard to cross the Color Line!" How the words haunted her! But surely, surely, the stigma should not bar one from recognition when the standard of the work was high and admittedly beautiful! "It is unjust—unjust!" she sobbed, and heartsick with her disappointment, she rushed from the room. Barbara Sterling entered the door as Regina ran out, but the miserable girl was heedless of her kindly greeting. Where should she go, to hide her grief from unsympathetic eyes—where? She could not go back to the class-room and meet all those hard faces. She would go away—far away—Granny must never know. Granny loved her and would only worry; besides she would probably say: "Didn't yo' ol' Granny tell yo' how yo' can't cross de Color Line!"

She ran to her locker in the dim corridor and jerked on her worn jacket. As she crushed her Tam over her brown curls, she heard Miss Barbara speak. Miss Barbara, always so poised, so gentle, was very indignant about something.

"Herr Greenwalt"—her voice was actually stern—"why didn't Regina Frazer win a Traveling Scholarship? You know her work deserves it more than anyone else's. I simply can't understand it!"

"I vill tell you vy!" snorted the Professor. "In this land Art is only skin-deep, here the people look at the skin of the artist, his color instead of the creative soul. The octoroon was given the Scholarship but has not been notified of it until a room-mate can be secured for the voyage as the Traveling Scholarship provides for two students in a room. This delay has proved wise—for would you believe it?" the irate instructor choked with anger, "every girl in that student group refuses to share a room with a nigger!"

"I'm so sorry I was detained this morning," Barbara's voice was eloquent with pity. "I could have prevented all Regina's suffering. It was always my intention if I won a Traveling Scholarship (for I believed that Regina would get one from the first) to ask Regina to share my state-room——"

"What—you?" interrupted the instructor—"our aristocratic society girl?" Barbara's blue eyes flashed: "Why not?" she demanded. "Regina is a sweet, wholesome girl, fair as I am, and I like her because as children we played together. Herr Greenwalt, only this morning I learned who she is, and it will astonish you—Regina is the legitimate daughter of my artist uncle —Max!"

"Dunner und Blitzen!" exploded the astonished instructor, "der berühmt Hürter! No wonder the girl can paint!"

"As you have perhaps heard," continued Barbara, "my late Grandmother Hürter was a very proud woman. She refused to recognize my uncle's marriage. Just before his sudden death, Uncle Max entrusted our family lawyer with his marriage certificate and that of the child's birth, with instructions that should anything unforeseen happen to the child's parents, nothing should be done unless there was absolute need, until the baby became of age. Today Regina is twenty-one. The lawyer appeared and claims her inheritance, which of course, we are only too glad to give her, as father and mother felt that Grandmother was very unjust. Isn't it wonderful? Where can Regina be?" Barbara looked anxious. "When I saw her in the gallery her face was tragic. I do hope she hasn't done anything desperate!"

Regina, transfigured with happiness, darted from the locker and seized Barbara's hand rapturously: "You are my good angel!" she cried, "you have brought me my name—nothing else matters now, not even the Scholarship, as long as I know my name! Oh, I am so happy!"

"Gott sei dank!" cried Herr Greenwalt, reverently, and wrung Regina's arm until she winced. "I gif you my hearty congratulations; my dear young lady, my three-fold congratulations!" He bowed deferentially. "All in one day you get you a Traveling Scholarship, you find a father, a famous father, and you come into a fortune!" Deeply touched, the German's eyes filled with tears and he blew his nose hard to hide his emotion.

"Come little Cousin!" Barbara linked her arm into that of the octoroon. "We must see about that Award and arrange for our state-room!"

And Regina Hürter, almost swept off her feet by her great wave of fortune, walked beside her new-found relative, as one in a dream.

On a Reactionary Poet, Dead

By PAUL A. WREN

NOW that you are composed
With brow unwrinkled, and eyes shut to light,
With hands serenely closed
Upon a lily's simple gold and white,

Let no sound stir your sleep,
No slight wind whimper in the fields beyond;
Your wolves are become sheep,
Your swans are ducks upon a quiet pond.

OUR READERS SAY

I HAVE just reread that most statesmanlike address of yours delivered at the Howard University Commencement, June, 1930, and it seems to me that in all of your writings, which I have read, you never stood on a higher mountain peak than at the time this address was being formulated and sublimated in your heart and brain.

If I commanded the power to have it done, I should see to it that every Negro college in America either substituted this address for the one it plans or at least had it read on commencement occasion to the student body.

Not only the Negro race, but America and the world would be much less rich in what after all is of real value had you never been born. Seeing as how men are born or grow to tall statures at such long intervals, it seems a pity that the span of life for men like you must be the same as of any ordinary individual. And yet maybe that mystery too has its compensating counterpart. Let us hope. Meantime try to live on as an inspiration to the race, to America and to the world.

H. J. MASON, Miss.

I HAVE just finished reading an article in the February issue of THE CRISIS. The one in question is captioned, "A West Indian Comes to the States." What a bunch of rubbish it proved to be!

I think that Margaret Jean Brooms —the illiterate ass she is—just wanted to express her personal hatred for West Indians. Her method of using a phony character to say what she had to say is simply a trite device.

I see your beautiful photograph of a Jamaican vegetable vendor. If you don't know let me inform you that such people as that picture shows is the poorest class of West Indian inhabitants.

The population of the West Indies number about eleven millions. Only a few thousands of these come into the United States. Don't you think that there is something which causes so few to come here?

It is surprising to observe what a bunch of filth spreaders and propagandists you birds are. That article has inspired me to start a movement which will ask West Indians to journey to any other country in the world except America. I don't see what they come here for anyhow. However, there is one educational thing about here: It is a good thing to come here and learn of the racial melting hell that exists.

I hope that the American Negro attains the freedom which he is striving for. But don't ask us to assist you. "We haven't any sense; we are too ignorant."

————, N. Y.

IN the February issue of THE CRISIS, Gustavus A. Steward of Columbus, Ohio, writes anent the Negro and politics. Mr. Steward suggests that Negroes should place a definite stigma upon those of the race who sell out to any political party, and, of course, Mr. Steward is only too correct. His discussion in THE CRISIS comes at an appropriate time for the writer of these lines, when a letter along similar lines had been the subject of some thought on my part.

It was no later than January 25 that I, along with a large number of others, sat in a forum and listened to an address on "Law Enforcement" delivered by Judge Thomas V. Holland, of the North Side Court of this city. In his talk, the Judge brought some quite clear and fundamental facts of politics, saying, among other things, "We who are the duly elected officials of the people give the people exactly the sort of law enforcement they demand. The Negro has one powerful implement of power, the vote. With that he can elect men who will enforce his will."

My own case is not at all exceptional—in fact it is so representative that I here use it as a case in point. I am not yet thirty, have more education than I can find a market for, think deeply and seriously on matters of import, and—*I do not vote!*

Inexcusable indifference, says the politician desirous of having all eligibles voters. Not so, say I, who have no desire to have my vote used to perpetuate any set of machine crooks in office, the changing of my vote from party to party merely meaning a change in set of crooks. It causes one to believe that there is no use to expect honesty and decency in politics. Yet I long for an effective use of my franchise.

All cities are alike in that there is no attempt to clean up the vicious elements. Yet, the vast majorities desire clean and moral cities—at least, that is my belief. It must be that I am wrong, since vice rides rampant over the land. I am far from being a purist or a moralist, yet I do not desire commercialized vice and would like to see it eradicated—would like to be able to vote for men who would enforce law without listening to the dictates of a "machine." Is there a way out or am I foolish to expect the millennium?

JOHN LOUIS CLARKE, St. Louis.

DUE to the significance of the occasion and the many merits of your address, "By The Still Waters," published in the May CRISIS, I had anticipated some favorable and appreciative comments upon it in the Reader's Column. Since up to this issue there has been no echo of it, I here joyously proceed to fulfill my anticipation.

First the significance and the setting of the occasion of the dedication of the 17th Spingarn Medal to Richard Berry Harrison, star of "Green Pastures," were gratifying in audience and place. But beyond this the dexteriousness, the appropriateness and the effectiveness with which the situation was met by you was in itself admirably unique. I merely take this opportunity to say this for it has been frequently displayed by you—at the DuBois-Stoddard Debate, Chicago, at Howard Commencement, Washington, and at the Conference of Dark races, New York City. We must admit the rare greatness of the men who sacrifice applause and popularity for the sake of the Truth. Too great appreciation cannot be extended them.

Courage to state your earnest convictions with simplicity and frankness, is your dominating Virtue, casting powerful rays upon the background of your profound scholarship. It is a living inspiration to me, a young student, striving after heights already attained by you.

When I review the field of the great men which the last century has so transiently given us, I am, for reasons quite logical to me, inclined to choose as my favorites, DuBois and Douglass, of today and yesterday.

May many such other occasions come to you as the memorable one at Mansfield Theater.

ANDREW G. PASCHAL, Chicago.

Football in Negro Colleges

The Crisis *has written to all of the leading colored colleges which play football and asked for facts concerning their policy and players. George W. Streator has studied this material and writes this report. Mr. Streator is a graduate of Fisk, A. M. of Western Reserve and teaches mathematics at Bennett College for Women, Greensboro, N. C.*

THE responses of the colleges to The Crisis show a varied interest in the problem. President Dogan of Wiley College writes, "I favor the investigation of athletics in colored colleges." President Sims of Bluefield State Teachers College declares, "in a section of this kind it (the school) is obliged to act on the idea that winning teams can be produced, else the gate receipts will be small; and the efforts to produce a winning team lead to a good many bad practices." President Giffin of Knoxville states that Knoxville has always striven to keep her athletics above reproach. "We believe," says he, "we have as clean a program of athletics as can be found in any school in the country."

Most of the colleges seem to feel that they alone are holding up standards. Hardly a president, or a dean, or a coach has not expressed himself of the opinion that his college would always do right, except that the majority do wrong.

THE standards of the white colleges may be stated briefly: (1) Three years of competition; (2) Migrating players ineligible for one year; (3) No high school players on college teams; (4) No remuneration for athletes; (5) No proselyting among high schools for star players. The Carnegie Foundation reports show that the white schools err mainly on the side of offering inducements. With them, it is plainly the evil of "hired help." Million dollar athletic budgets demand winners. To get them, the big schools stoop to many violations of (4) and (5).

THE most influential athletic body the Colored Intercollegiate Athletic Association (hereafter referred to as the C. I. A. A.) is composed of Bluefield State Teachers College, Johnson C. Smith University, Virginia State College, N. C. Agricultural and Technical College, N. C. College for Negroes, Hampton Institute, Morgan College, St. Paul N. and I. School, Virginia Union University, Howard University, and Shaw University. At various times, Virginia Seminary, Livingstone College and Lincoln have been in this group.

The Southern Intercollegiate Conference is composed of Morehouse College, Morris Brown University, Alabama State Teachers College, Talladega College, Tuskegee Institute, Edward Waters College, Clark University, Florida A. and M. College, Knoxville College, Miles Memorial College, Lane College, and Fisk University. This conference until last year included Tennessee State College, whose present director of athletics writes "we will either rejoin or seek membership in an organization of other non-conference schools."

The Southwestern Athletic Conference is composed of Wiley, Bishop, Paul Quinn College, Samuel Houston, Texas College, Prairie View State College, and the Colored Agricultural and Normal University of Oklahoma (commonly spoken of as Langston).

The South-Atlantic Intercollegiate Athletic Association includes Allen University, Claflin University, Benedict College, and the State Agricultural and Mechanical College of South Carolina.

The Gulfcoast Athletic Association at one time included most of the small colleges in the lower part of the states of Mississippi and Louisiana.

There are also several state-wide bodies, as in North Carolina and Florida.

WITH the colored colleges there is hardly a group opinion which can be called standard. The Southern Conference, it is true, will begin to operate under the four-year rule next fall. The C. I. A. A. had been doing this for several years. The Southwestern has the same rule. The difficulty lies in the fact that none of these associations in the past has made a strict interpretation of the rule with regard to players who come from non-association teams.

Let us consider some actual cases. Lincoln (Pennsylvania) had on its team last year R. DesVerney who had played four years at St. Augustine college at Raleigh, North Carolina. Because St. Augustine was not a member of the association to which Lincoln belonged, nothing was done about the playing of this man. In addition Lincoln had secured from the C. I. A. A. the permission to play Archie Lewis for four years of football against association members in spite of the fact that Lewis had been a member of the varsity at John Carroll University, Cleveland, Ohio, for three years, and had competed against some of the greatest football teams in the country. The opinion at Lincoln is expressed quite clearly in this extract from a letter from one of the faculty at that institution: "There is quite a question whether this rule (the four-year rule) should apply to transfers from St. Augustine the same as transfers from St. Paul (which is a member of the C. I. A. A.) for instance. There is also some doubt as to whether the one-year residence rule need apply to students transferring from white institutions."

FURTHER evidence that the bounds of existing ethical codes are too narrow may be found in the fact that Fisk could not play Joe Wiggins against "conference" teams, but could and did play him against "non-conference" teams. It is interesting too, that Fisk has cleaned out most of its professional football team of two years ago. Only three men remained last year of that Frankenstein. Chrite and Ballard were enrolled and played the same year, 1928, even though they had played football at Tennessee State the year before. Both men have played college football four years, and ought not be on the squad this year. Fisk has absolutely no defense for the playing of Wiggins last year. To date, he has played at Virginia State for a year, Atlanta University for two, and Fisk for three. It is amusing to note that the still moribund Southern Conference ruled Wiggins ineligible not for his long years of football, but for a violation of the rule forbidding amateurs to play professional baseball in the summer.

KNOXVILLE COLLEGE also illustrates the need of nation-wide standards. Of its last year's squad, Well and James Smith were stars at St. Paul in the C. I. A. A. Each man went to Knoxville and played without regard to the one-year migratory rule. The interpretation given in the Southern Conference is that the matter demands no attention inasmuch as St. Paul belongs to another conference. Year before last Knoxville enlisted one of the Giles brothers who had played at Knoxville, St. Paul, and Knoxville in successive years. Richard Moore, formerly at Georgia Normal, has been in college in excess of four years. Wells has had four years of football. What Knoxville needs is a different point of view regarding the application of the migratory rule and the four-year rule. At present the college is enforcing these against players who come

within the narrow bounds of her own conference, but against no other.

Claflin College enrolled Carlton Barber, a sophomore, from Livingstone College without troubling for his college transcript. The South Carolina State College at Orangeburg had at least eleven men on its squad who have played football at other colleges. That school favors no limitations on the number of years of football competition. The one-year migratory rule was not observed in any of these cases of transfer from other colleges. Some of the players on this squad have seen action around Orangeburg for as many as eight years.

West Virginia State College owes allegiance to no conference. Most of its games, however, have been with eastern colleges. Last year's squad included two former C. I. A. A. players, Sparkman, from North Carolina, A. and T. College, and Oscar Moore from St. Paul. Neither player observed the migratory rule, and in the case of Moore, a college student at St. Paul, the director of athletics declares that he did not know the man had ever played football. Moore enrolled as a freshman in the department of physical education at West Virginia. He was second year in the junior college when he left St. Paul. At Kentucky State at least five of the team have been playing college football for periods ranging from five to eight years.

TUSKEGEE, like Hampton, depends on the city high schools where coaching and athletic facilities are better, for her football material. The Tuskegee varsity squad of twenty-one lists only eight students who even come from the state of Alabama. The team lost to Wilberforce this year, but was to be commended for the passing of the longtime stars of previous years, some of whom had played at Tuskegee seven years.

Hampton Institute reports a squad of twenty, only eight of whom come from the state of Virginia, and all these from Hampton Institute Academy. One player transferred from Alabama State College. It appears from the records that the one-year migratory rule was observed in his case. Hampton is considered a pioneer in football standards.

WILBERFORCE UNIVERSITY is acclaimed national champion by virtue of an unbroken string of victories over strong rivals. The success of the team is less a tribute to the skill of the coaches than to the experience of the players. On the team were Fowler, for two years a star at Virginia Seminary, and for three years at Wilberforce; Rittig, an old Bishop star; Russell of Samuel Houston; Kilgore, of Fisk; and "Ike" Robinson, of Tuskegee. Wilberforce has consistently remained out of all conferences.

This sort of thing is common to at least two other members of the C. I. A. A. and to several members of the Southern conference. The recommendation to be made here is that the Southwestern, the Southern, and the C. I. A. A. meet jointly to propose a set of standards for all the colored colleges whether or not they belong to the various conferences. Once more it is suggested that the conference of deans and registrars consider the matter at their meetings, inasmuch as this is about the only nation-wide body representing the colored colleges.

THIS brings us to the power of the associations to enforce the rules. The charge that would naturally be made is that the strong colleges would find it easy to enforce the rules against the weaker members, but the story would never be told the other way around. In the C. I. A. A. this year, an excellent test case was offered in the case of Lincoln University (Pennsylvania), which played an ineligible player (under C. I. A. A. rules) against Howard in the annual Thanksgiving game held between those institutions. The player, LaMar, had already been ruled out of C. I. A. A. competition, having played four years. For this offense, the C. I. A. A. forfeited the game to Howard. At the same time indefinite suspension was invoked against Lincoln for violating a rule preventing the playing of games with professional, or semi-professional basketball teams. The association in a similar test several years ago, forced Howard to reform its athletic policy.

THE Southern Conference has never in late years been able to marshal sufficient opinion to discipline its members. Nothing has been done to clear the case of Morris Brown, alleged to have taken several players from Morgan, or in the case of Clark University, which engaged the services of Coach Aikens after the latter's venture at Fisk University in taikng all of his former Atlanta University squad to play at the Nashville school. Some of the same stars were said to have been playing under the Clark colors last year. The Southern suspended Tennessee State from the Conference, but could do nothing to Fisk for enrolling Tennessee State players without regard to the eligibility rule.

The Southwestern, frankly, is out of the writer's field of contact. The conference is held in good repute.

THE South-Atlantic conference appears very weak. In the first place, there is the problem of the high schools which form a large part of the enrollment of the colleges which are members of the body. The main business of the association in recent years seems to have been centered about the selection of officials, many of whom have been under fire recently, and the awarding of the annual championship. The schools in this group, except State College at Orangeburg, are hampered by poor finances.

The Gulfcoast is dominated by one or two coaches. Its classic piece of legislation was that rule which stated that an ineligible player became eligible if the protesting school did not discover the error inside of seven days.

It is worth noting that some of the colleges declare themselves in favor of the stringent three-year rule. They are: Howard, Hampton, Allen, Florida A. and M., Bishop, and Knoxville. The vast majority declares in favor of the one-year migratory rule, but most of them have refused to enforce it against any except colleges belonging to their own association. Little has been done about proselyting. There is too little money involved, some colleges say, to make an offer attractive to a high school star. Nevertheless, the large colleges by means of basketball tournaments are able to attract many athletes who might otherwise drift to smaller schools. It is recommended that such tournaments follow the present trend and come under the head of high school organizations. This is already done in North Carolina.

THE three-year rule renders freshmen ineligible. It makes it expensive for a college to proselyte high school stars who must be nursed along during the freshman year to make them ready for the varsity. In the large colleges and universities of the country, the attention given to these freshmen athletes destroys the spirit of the regulation. In order to hold the interest of these neophyte gridiron heroes, schedules are arranged which pit freshmen teams against freshmen teams, and against strong preparatory schools. The result is that the rule operates to double the expenses of football.

The three-year rule could eventually lead to similar practices among the stronger colored schools. An inkling of what can happen may be taken from the situation at Hampton. Hampton arranged a separate schedule for its high school men no longer eligible for college competition. In at least one of these games, to ward off defeat, men were put into the game who had already played four years of college football in the C. I. A. A.

(*Will you please turn to page* 139)

Postscript
by W. E. B. Du Bois

EINSTEIN'S ADVICE

A BROOKLYN daily paper read Einstein's "Message to Negroes" in THE CRISIS, and said:

"Their racial progress has been wonderful, but the complex of inferiority dies very slowly, and the prejudices of Caucasism have equal longevity. 'Blessed are the meek, for they inherit the earth,' is probably the best method for our Negro minority."

What extraordinary advice! Under the circumstances, we would think that continued meekness on the part of the Negro would be just about the worst possible attitude, not only for Negroes themselves, but for its effect on their white neighbors.

AGAIN HOWARD

WE trust that none of the friends of Negro education will be disconcerted at the smoke-screen now being industriously spread over the situation at Howard University. Despite widespread and anonymous accusations printed in the Negro and white press, neither the ability nor integrity of the president of Howard University is at all in question. The real question is the conduct of the office of the secretary-treasurer and the plans of the Washington Real Estate Trust. Despite three years' effort, Dr. Mordecai Johnson has not been able to get a modern budget system established at Howard University. His every effort in this line has been balked and sabotaged, and it is as true today as it was when he came to the presidency, that the trustees do not know and do not attempt to find out just what the income of Howard University is, and exactly how it is spent.

No president, with his hands thus tied, can succeed. When, in addition to that, the white real estate interests of Washington, together with their colored tools, attempt to force the executive to buy factory sites and apartment houses out of funds appropriated by the General Education Board for other areas, the situation becomes a crying shame and calls for reform. It is natural, then, that the rats in the hulk of this great vessel should scamper to cover and endeavor to make the public believe that the trouble at Howard centers in the question of a young engineer's appointment or some petty official's dismissal. The real center is the question as to whether the secretary-treasurer can be forced to install a modern budget system or to let someone else install it who has the will and ability; and the further question, as to the purging out of the present Board of Trustees certain white elements whom the highest officials of the District of Columbia know to be untrustworthy and dishonest.

A PLATFORM FOR RADICALS

HERE is a platform which does not involve murder or revolution, but which we recommend to the most radical of our friends, as a step toward the millennium. Consider it:

1. Absolute publicity of private income and its sources.

2. Registration of all workers with the sort of work they do.

3. Absolute publicity of property ownership, not only for real estate but for stocks, bonds, notes and all forms of legal ownership.

4. No tax-exempt property of any sort, no matter who owns it, and publicity of all taxes paid.

Will this bring us the millennium? Oh no! But it will give us a basis of fact upon which we may argue, and that is exactly what we lack today.

FLORENCE KELLEY

THE Negro race has lost a friend in the death of Florence Kelley. She was one of the few white social workers of America who saw that the Negro problem was not an extraneous thing, but an integral part of the whole human tangle, to the unraveling of which she gave her life. Being human and American, she did not see this inner connection at first, but she faced the situation of the Negro fairly and she learned. As a member of the Board of Directors of the N. A. A. C. P., she came regularly to meetings; she listened to reports and discussions; and she asked questions. Always, she asked questions: pointed, penetrating, devastating questions, and to these questions she wanted answers and was herself more than willing to help furnish answers by work and inquiry and thought. It was she who pointed out President Hoover's strange omission in putting no colored man on the First Conference on Education; it was she who resented efforts at national aid to education, designed to cover up discrimination in the South; she worked hard on our committees; she spoke on our platforms; she signed our appeals. Save Jane Addams, there is not another social worker in the United States who has had either her insight or her daring, so far as the American Negro is concerned.

THE PUBLIC HEALTH SERVICE

THE persistent discrimination against American Negroes in Federal employ continues and is announced openly. Dr. Howard B. Kennedy of Kansas City, Mo., applied for appointment in the Bureau of the Public Health Service connected with the United States Treasury Department. C. C. Pearce, Assistant Surgeon-General answered him March 31:

"Reference is made to your letter of March 26th, in which you make inquiry in regard to an appointment in the Public Health Service. You also ask if Negro physicians are admitted to the Service.

"In reply, you are informed that, at the present time, there is only one Negro physician employed by the Service. He is engaged on a special type of work, and has been told that his services will not be needed after June 30, 1931. There is no vacancy in the Service at the present time that can be offered to a Negro physician."

Note not only the fact of discrimination, which is probably true to some extent with other groups, races and nationalities, but observe that in the case of the Negro alone have the officials the affrontery and brazen impudence to state their illegal action openly and in writing.

COURTS AND JAILS

IT is to the disgrace of the American Negro, and particularly of his religious and philanthropic organizations, that they continually and systematically neglect Negroes who have been arrested, or who are accused of crime, or who have been convicted and incarcerated.

One can easily realize the reason for this: ever since Emancipation and even before, accused and taunted with being criminals, the emancipated and rising Negro has tried desperately to disassociate himself from his own criminal class. He has been all too eager to class criminals as outcasts, and to condemn every Negro who has the misfortune to be arrested or accused. He has joined with the bloodhounds in anathematizing every Negro in jail, and has called High Heaven to witness that he has absolutely no sympathy and no known connection with any black man who has committed crime.

All this, of course, is arrant nonsense; is a combination of ignorance and pharisaism which ought to put twelve million people to shame. There is absolutely no scientific proof, statistical, social or physical, to show that the American Negro is any more criminal than other elements in the American nation, if indeed as criminal. Moreover, even if he were, what is crime but disease, social or physical? In addition to this, every Negro knows that a frightful proportion of Negroes accused of crime are absolutely innocent. Nothing in the world is easier in the United States than to accuse a black man of crime. In the South, if any crime is committed, the first cry of the mob is, "Find the Negro!" And while they are finding him, the white criminal comfortably escapes. Nothing is easier, South and North, than for a white man to black his face, saddle a felony upon the Negro, and then go wash his body and his soul. Today, if a Negro is accused, whether he is innocent or guilty, he not only is almost certain of conviction, but of getting the limit of the law. What else is the meaning of the extraordinary fact that throughout the United States the number of Negroes hanged, sentenced for life, or for ten, twenty or forty years, is an amazingly large proportion of the total number?

Meantime, what are we doing about it? Here and there, in a few spectacular cases, we are defending persons, where race discrimination is apparent, and where the poor devil of a victim manages to get into the newspaper. But in most cases, the whole black world is dumb and acquiescent; they will not even visit the detention houses where the accused, innocent and guilty, are herded like cattle. They make few systematic attempts to reform the juvenile delinquent who may be guilty of nothing more than energy and mischief. Only in sporadic cases do we visit the jails and hear the tales of the damned.

For a race which boasts its Christianity, and for a Church which squanders its money upon carpets, organs, stained glass, bricks and stone, this attitude toward Negro crime is the most damning accusation yet made.

WILL YOU RECOMMEND ME?

I GET into the most embarrassing difficulties when asked to recommend people. A person writes, for instance, "I am an excellent reciter. I am reading in New York. Will you make the speech of introduction to the audience?" No, I won't. I do not know you. I only know what you say. It may be the absolute truth; then again it may not.

"I want a scholarship to study medicine. Will you recommend me?" How can I? I know that you are a good painter. I have seen your paintings? But whether you'll make a physician or not, I have not the slightest idea. I have never met you personally.

"I know your friend Smith very well. Will you recommend me to Jones?" No, I cannot. Ask Smith to recommend you. He is the one who knows you. "But I can get Smith to recommend me to you." Very well. In that case I am perfectly willing to say that Smith has recommended you, but I can not say that I can recommend you because I do not know you.

"I was one of your students at Wilberforce University and I am applying for a fellowship. May I have your recommendation?" But, Good Lord! I taught at Wilberforce over thirty years ago. You were an undeveloped youth, and as I remember, a very promising one. But how do I know how you have fulfilled that promise? What has happened to you and your soul in thirty years? I have not the slightest idea.

These are some of the situations. I want to be kind to the struggling young, to the ambitious black, to the needy human being; but I cannot lie about the facts. I cannot be dishonest to friends who trust me, or even to enemies. Once upon a time I was hiring a number of clerks to conduct an investigation in an institution. A kindly minister whom I knew sent, with urgent recommendations, a young woman. I hired her immediately on the strength of his word. Then I found out to my horror that in this very institution she had been in such serious trouble that she had been asked to leave. How far she was to blame I do not know. But certainly I had no right to force her presence upon the institution; and all the time my clerical friend knew the facts of the matter. Why did he recommend her? He wanted to be kind to her. In truth he was kind neither to her, to me, nor to the institution.

Here is a clerk who has worked for me but is not satisfactory. On being dismissed, she asks for a recommendation. I am not called upon to tell all, but certainly I must not mistake anything. She is faithful; she tries hard; she is honest. That I can truly say. But I must not add: She is a satisfactory worker, when she is not.

This matter of recommending people ought to be taken seriously. It ought to be a service of good will but also of truth. Otherwise, recommendations mean nothing,—and that is exactly what they do mean to most people now.

SOCIALISM IN ENGLAND

THOSE Conservatives and Liberals, the world over, who are sneering at the difficulaies of the British Labor Government, would do well to remember that the apparent failure of peaceful and gradual evolution toward Socialism in England is a sad blow to every reform movement of the modern world. Gradually but very clearly, those who want a better world are dividing themselves into two sections: those who say the world might be better, but it is pretty good as it is, and we propose to keep what we have, lest we get worse. Then those, on the other hand, who say that the organization of the modern world is so thoroughly and intrinsically rotten that nothing but a clean scrapping of present institutions can even begin the work of betterment. Between these two extremes are those whom most of us have hitherto called sane, who say that civilization has gone far enough in the world, so that in the future it can progress gradually and certainly, without war, cataclysm or revolution, and yet heal its wounds, reform its errors, and achieve justice for the mass of men.

This has long been the vision of the moderate Socialists of England and America. It was without doubt the program of MacDonald and Henderson, of Clynes and Thomas. Their progress was not reassuring. They were unwilling to stake their all on certain fundamental reforms and acts, and stand pat. They were seeking a still unfound way to cure unemployment, the emancipation of Asia and Africa, the adjustment of work and wages. The fact that they had no majority in Parliament tremendously hindered them. But are their present tactics calculated to secure them a sufficient majority? At any rate, their failure is a failure, not simply for England, it is a failure for liberal, peaceful reform throughout the world.

ALONG THE COLOR LINE

EUROPE

¶ The musicians of the French Republican Guard pride themselves on being able to play, at a moment's notice, the national anthem of any visiting ruler. They were nonplused when the Crown Prince of Abyssinia arrived, but Pierre DuPont, chief of the band and the Ethiopian Legation, unearthed "Salute to the King," and the Guard played it, prancing on their handsome horses.

¶ In Basil Mathews', "The Clash of Colour," 16th edition, there is a quotation of what Julius Caesar said about the inhabitants of the British Isles of his day:

> The inhabitants of the interior do not sow corn, but live on milk and flesh, and clothe themselves in skins. All of them dye their bodies with the juice of a plant, which stains them blue, and makes them look very terrible in battle. They wear their hair long. . . . Sets of ten or twelve have wives in common between them, and when children are born they are considered to belong to the one who first married the mother. . . . Those who are ill of any serious disease and those who engage in war or other dangerous occupations either offer up human beings as sacrifices, or make vows to offer up themselves. They think that their gods cannot be appeased except by offering up life for life. They have public sacrifices of this kind.

AMERICA

¶ Hampton Institute is planning its Sixth Annual European Tour. The regular tour of twenty-eight days to England and France costs $389. Extension tours to Switzerland, Germany, Holland and Belgium may be arranged. The main group will start June 29, and return July 26.

¶ Meetings in memory of Julius Rosenwald have been held in various colored Y. M. C. A. buildings throughout the United States. In New York, a large meeting was addressed by W. R. Valentine, Principal of the Bordentown Training School, and Mr. Graham R. Taylor of the Commonwealth Fund at Tuskegee Institute, an especially impressive service was held, and an address made by Dr. R. R. Moton.

¶ Rose McClendon will head the cast of "Black Souls," a drama by Annie Nathan Meyers; which is scheduled to open on March 28 at the Provincetown Playhouse, New York.

A Negro poet, the emancipated, European-trained daughter of a Southern white politician, a Negro educator, whose school depends on philanthropy, are living characters affecting the dramatic life of the latter's wife. Threatened exposés against a background of intolerance, make the story an intense human drama.

The management is in the hands of Eleanor Fitzgerald, with James Light as director.

¶ Alexander Portnoff, a Russian-American sculptor, has recently made a bust of John Dewey and is finishing one of W. E. B. Du Bois. A recent critic says:

"To a free, vigorous feeling for structural form, he adds the impress of specific observation. Diverse in inspiration, and manysided in technical expression, this art is in no degree the product of a narrow specialization."

¶ Miss Mabel Brooks, the artist, has painted a triptych in the medieval style, which has attracted much notice. Giovanni Papini, the Italian critic, writes:

"After having seen and admired your beautiful triptych, I am glad to confirm in writing my impressions. With your Madonna and Angels, you show to have made yourself, by patient ability, master of the most difficult technical tradition of the old Tuscan master, and know how to express, with a sincere and spontaneous feeling, although in traditional form, that piety which reveals itself in beauty.

"Many wishes for a successful artistic career."

¶ At Teachers College, Columbia University, a set of lectures on Negro Education and Race Relations are planned during the months of February, March

Triptych by Mabel Brooks

and April. The speakers are: Robert R. Moton, Ira D. Reid, F. B. Washington, Leo M. Favrot, Louis I. Dublin, Mordecai W. Johnson, Ambrose Caliver, W. E. B. Du Bois, Walter White and W. C. Jackson. The subjects include: "The Negro in the South," "The Negro in the North," "The Negro Child," "Schools for Negro Children," "Health Conditions," "Federal Grants for Education," "Services of the United States Office of Education to Negro Schools," "Education and the Changing Social Order," "Economic Depression" and "Racial Adjustment."

THE EAST

¶ Mercy Hospital and School for Nurses at Philadelphia has celebrated the 25th Anniversary of its founding.

¶ The Methodist Book Concern of New York will soon publish a "History of the English Hymn" by Benjamin Brawley of Howard University.

¶ At Princeton, New Jersey colored and white people joined to celebrate the twentieth anniversary of the opening of the colored Y. M. C. A. Dr. Channing H. Tobias was the speaker.

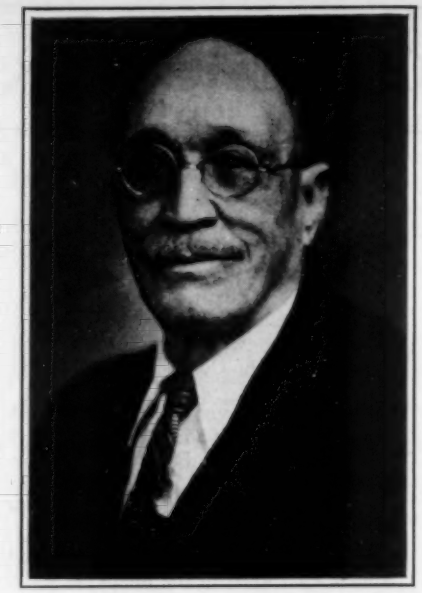
¶ Florence Cole Talbert has been singing in the East, and recently, with Carl Diton at the piano, gave a recital at Roerich Hall in New York City.

¶ Lincoln and Douglass celebrations have been widely held by colored people throughout the country. In the East, at Newark and Morristown, New Jersey, the Editor of THE CRISIS was the speaker.

¶ Some time ago, Norman R. Bechtel, a white insurance accountant, active in the Menonite Church of Pennsylvania, was found dead of stab wounds. Immediately a colored friend of his was arrested and held long enough for the real murderer to escape. Now it is admitted that there is no evidence against the colored man.

¶ The Reverend John Haynes Holmes has celebrated the 25th Anniversary of his ministry at the Community Church of New York. He was born in Philadelphia in 1879 of Boston people; educated in the public schools of Massachusetts and at Harvard, and began his ministry in Dorchester. He succeeded Minot J. Savage at the Church of the Messiah in New York in 1907, but in 1919, he organized his own independent Community Church. To his church, people of every race are welcome, which makes it a very exceptional Christian church.

¶ We spoke last month of the lectures of Professor Daniel J. McCarthy, professor of Medical Jurisprudence in the medical school of the University of Pennsylvania. Here is another specimen of his wisdom, delivered to a class of white and colored students:



Major G. W. Ford, page 136

"The nearest thing to 100% masculinity is the Negro. Because of his strong bodily development, his weak mental development, his lack of aesthetic impulses, lack of love of beauty, culture and civilization, he more closely approaches 100% masculinity. The more cultured man and races are weaker in this respect. The more cultured the race the nearer the approach to the feminine side. Jack Dempsey is the type of white man closest to the Negro."

¶ Messrs. Lorenzo Harris and A. A. Mossell published last year a booklet on "Asbury Park and its Colored Citizens" with illustrations. Asbury Park has a colored educational system which covers the elementary and grammar grades. There is a Supervising Principal, seventeen teachers and a nurse. There are five Negro police officers, an inspector and foreman in the Sanitary Department; and 101 colored employees of the city are paid annually $145,587. There are a number of beautiful homes, and in spite of the segregation and discrimination in various walks of life, the colored people of Asbury Park are satisfied to be able to earn a living. We are passing no judgment upon this argument, but we recognize its cogency.

¶ In Pittsburgh at the Westinghouse Air Brake Plant an unassuming man sits at an imposing desk. The quiet man with the keen eyes is Louis Alexander Hamilton, who for more than forty-seven years has been a dependable presence in Westinghouse employ.

A New Yorker, who came many years ago to the middle west, he remembers much of the interesting history of the growth of Pittsburgh and the Westinghouse Plant, the personal regard of whose supervisors he has long held. The Information Desk is entirely under the care of Louis Alexander Hamilton.

Mrs. Hamilton, a Wilberforce graduate, was for twenty years in the employ of the County Juvenile Court. Both Mr. and Mrs. Hamilton are active in all interests of the National Association for the Advancement of Colored People and the Urban League to which organizations they generously contribute. They have long been vital parts of Pittsburgh's progress, and socially active and alert for many years. They stand for all that is staunchest in Pittsburgh.

THE BORDER STATES

¶ Dr. M. O. Dumas, a physician of great ability and fine public spirit, is dead at Washington. He was a member of the Board of Trustees at Howard University, and occupied other positions of importance.

¶ John B. Atwell, of Delaware County, Pa., is dead at the age of nearly a hundred years. He was born on an American ship, bound home from Australia. He took part in the Mexican War, and then came to Pennsylvania, where he worked as a railway section hand. He was well-known for his knowledge of local history, and was the subject of many newspaper articles. He leaves a daughter, two granddaughters, and a number of grandchildren.

THE SOUTH EAST

¶ A symposium on the higher education of Negroes is being held at Johnson C. Smith University, Charlotte, North Carolina. This is part of the celebration of the 25th anniversary of President Henry L. McCrorey's service, and of the 65th anniversary of the founding of the institution.

¶ The North Carolina Life Insurance Company, in its annual statement for 1931, reports $715,724 in real estate, $1,045,216 in first mortgages, loans; other admitted assets bring the total to $3,907,319. It has a surplus over its legal reserve and claims, amounting to $154,327.

¶ The Seventh Annual Public Welfare Institute was held in March at St. Augustine's College, Raleigh, under the direction of the State Division of Negro Welfare. The Governor and Chief Justice were present. Laurence A. Oxley is director. Classes were held daily on methods of social uplift, and the meeting took place in the new $75,000 library on the campus.

THE MIDDLE SOUTH

¶ The Minnesota Symphony Orchestra recently gave a recital at Tuskegee Institute, with Hazel Harrison as soloist.

¶ Dr. Carver of Tuskegee is proposing cotton as a material for road-building blocks. The Governor of Alabama is said to be much interested.

¶ The Montgomery, Alabama Chapter of the American Order of the Black Shirts held a meeting in February. They are fighting Negroes and Communists, along the lines of the Ku Klux Klan.

¶ M. Christopher Carmichael, who has been publishing a magazine of poetry called "The Black Bard," has had to give up his venture after considerable success. The magazine was published at Snow Hill, Alabama.

¶ The seventh annual meeting of the National Association of Collegiate Deans and Registrars in Negro Schools was held in March at Alcorn College, Alcorn, Miss. The state superintendent of education, Dr. L. M. Favrot, and Dean W. T. B. Williams of Tuskegee, were among the speakers. Seventy-five Negro colleges were represented.

¶ Brown S. Smith, one of the original members of the Niagara Movement, and a well-known lawyer in Minnesota, is dead. He was born in Arkansas; educated in Illinois and at the University of Michigan, and practised law for seventeen years in Kansas City. He then removed to Minnesota, where he practised for twenty-five years. He was a courageous, honest, and self-sacrificing man. He was the first president of the local branch of the N. A. A. C. P.

THE MIDDLE WEST

¶ Miss Valeria Davis was graduated from the North Division High School, Milwaukee, Wisconsin and elected to the National Honor Society. She graduated Magna Cum Laude and stood fourth in the class, although the only colored student. There were 153 graduates.

¶ In the Direct Relief headquarters in Minneapolis, Paul Turner, a colored member of the Committee, is doing unusually efficient work at the head office as chairman of the committee on activities. There has been some friction from the outside, but the committee has stood loyally by Mr. Turner.

¶ The Columbia Building and Loan Association, a colored organization of Milwaukee, Wisconsin, reports for 1931 mortgage loans of $71,250. It has paid-up stock of $40,000. C. F. Turney is president of this successful co-operative effort.

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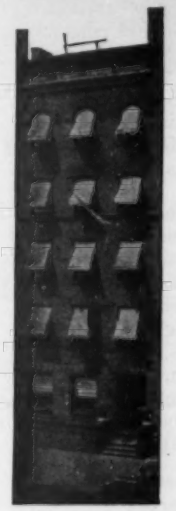

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Anna Mae Vaz

¶ From December 7, 1931 to December 7, 1932, the Colored Second Baptist Church of Columbus, Ohio gave away 4,345 meals at an expense of $3815, not including materials donated.

¶ In the recent election in Cleveland, the Republican candidate, Morgan, received 94,927 votes, while the young Democratic candidate, Miller, received 102,552. It is said that the election of Miller was due to the Negro wards where he received 7,319 votes, at least 5,000 of which were cast by colored people. It was acknowledged that these Negroes held the balance of power.

¶ Edward B. Jourdain, who was elected councilman in Evanston, Ill., last April, was finally declared to have been illegally elected through no fault of his own. A special election was held this month, when Mr. Jourdain was a candidate again. He is supported by the professors of Northwestern University and all good citizens in general. The Second Ward, where he is a candidate, has long been a boss-ridden nest of graft.

THE FAR WEST

¶ Major George W. Ford has the unique distinction of being the only member of the race to serve as Superintendent of National Cemeteries. He enlisted as trumpeter in the Tenth U. S. Cavalry at the organization of the regiment in 1867, served through all the non-commissioned grades, and was honorably discharged with the rank of Regimental Quartermaster Sergeant. In 1878, he was appointed Superintendent of the National Cemetery at Chattanooga, Tenn., where he remained until he was transferred to Beaufort, South Carolina. After sixteen years, in 1894, he was transferred to Fort Scott, Kansas, latter to Port Hudson, Louisiana, and was finally stationed at Camp Butler National Cemetery, Springfield, Illinois, where he remained until his retirement in August, 1930. At the outbreak of the Spanish-American War, Mr. Ford obtained a leave of absence from his duties for one year to accept the commission as major in the 23rd Kansas Voluteers. . In this capacity, he served with the regiment in Cuba from July, 1898 to April, 1899. Major Ford has been active in the National Association for the Advancement of Colored People, having served as president of the Springfield, Illinois, branch. Major and Mrs. Ford are the parents of eight children, six of whom are living. Since his retirement, they reside in Springfield, Illinois. Although 84 years of age, he is still alert in all matters of community and national interest.

¶ Anna Mae Vaz of Berkeley, Calif., was an honor student of the Junior High School, and entered the Senior High School at the age of 13 last semester.

AFRICA

¶ In French West Africa, there were in 1931, 45,170 native pupils attending 355 government schools, and 7,669 in 66 private schools. In addition to this, 974 pupils were in eight higher primary schools, and 710 in the professional apprentice academies. To these must be added 460 students in the two secondary schools at Dakar and St. Louis.

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HELEN HAGAN (Concert pianist). Bachelor of Music, Yale University and graduate from the Scola Cantorum, France. Has returned to the concert stage. Recital schedule in preparation. Park Square Building, Morristown, N. J.

ORRIN C. SUTHERN (Concert organist). St. Andrew's Episcopal Church, Cleveland. Colleague of the American Guild of Organists. Address: 10214 Adams Avenue, Cleveland, Ohio. (Telephone Henderson 8302.)

JOSEPH H. DOUGLASS, (Violinist). Renditions of own compositions on scenes at a Georgia Camp Meeting. Now booking—Season 1931-32. Address: 1806 11th St., N.W., Washington, D. C.

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¶ In Sierra Leone, British West Africa, a singing competition for the governor's cup was held in December. It was won by the Girls' Vocational School, which is in charge of Mrs. Adelaide Casely-Hayford.

¶ In an extraordinary case, the Chief Justice of Kenya has just sentenced sixty natives to death and ten others, under sixteen, to be imprisoned at pleasure. The prisoners were charged with killing a native woman who was supposed to be a witch. Education in Kenya seems to be progressing!

¶ In the Kwange District of the Belgian Congo, martial law, due to continued revolts, has been partially modified.

¶ Five thousand Basutoes escorted the embalmed body of their dead chief from his kraal to the railroad depot. The body was taken for burial to the chiefs' burial place at Thaba.

THE WEST INDIES

¶ From the Panama Canal Zone comes a report of Christmas among the colored folk for 1931:

The Children's Annual Treat took place on December 22, at which time 1,200 children to whom our committee had previously distributed tickets were served. Each received a little package containing peanuts, candy, cookies, apples and an ice cream cone as they passed out to go away.

There were distributed over 300 toys coming from the Christian Endeavor friends of the Zion Presbyterian Church of Philadelphia, while the Berean also sent us a quota for the first time. These toys were so distributed among the packages, that no child knew he had a toy until he was gone. One hundred motto calendars coming from the Zion were given to the larger folks, mostly of the various literary societies.

In comparing 1931 Christmas with that of 1930, we note that for 1930 approximately 1,100 children attended the treat, all of which were served. For 1931, approximately fifteen to sixteen hundred of the most needy children were seen on our premises, 1,200 of whom were served, the others of course receiving nothing. We had a better working committee this last Christmas than we have ever had before. We are satisfied therefore that the only semblance of Christmas experienced by these children was experienced at this clubhouse on December 22. The Girl Reserves made up 12 parcels of foodstuff; the Alliance Literary and Debating Society, 11, and the clubhouse sceretary, 2. Total, 25. These were sent or carried to needy families; in some cases a mother with several children living in one little room, and some with father, mother and several children; all cases were investigated before this help was extended.

¶ The Hon. Hector Josephs, K.C., formerly attorney-general of British Guiana, is a colored native of Jamaica. He has been retired for age.

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14	1,932.00	1,288.00	644.00
15	1,908.00	1,272.00	636.00
16	1,875.00	1,250.00	625.00
17	1,839.00	1,225.00	613.00
18	1,803.00	1,202.00	601.00
19	1,767.00	1,178.00	589.00
20	1,731.00	1,154.00	577.00
21	1,698.00	1,132.00	566.00
22	1,659.00	1,106.00	553.00
23	1,623.00	1,082.00	541.00
24	1,587.00	1,058.00	529.00
25	1,548.00	1,032.00	516.00
26	1,515.00	1,010.00	505.00
27	1,479.00	986.00	493.00
28	1,443.00	962.00	481.00
29	1,407.00	938.00	469.00
30	1,368.00	912.00	456.00
31	1,332.00	888.00	444.00
32	1,299.00	866.00	433.00
33	1,263.00	842.00	421.00
34	1,227.00	818.00	409.00
35	1,191.00	794.00	397.00
36	1,155.00	770.00	385.00
37	1,122.00	748.00	374.00
38	1,086.00	724.00	362.00
39	1,053.00	702.00	351.00
40	1,017.00	678.00	339.00
41	984.00	656.00	328.00
42	951.00	634.00	317.00
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THE BROWSING READER

Jessie Fauset, "THE CHINABERRY TREE." (Stokes).

JESSIE FAUSET'S third novel represents an advance in her work. The delicate characterization and spiritual development of the figures which she paints shows the same insight as in "There Is Confusion" and "Plum Bun." But in "The Chinaberry Tree," the plot is stronger and the climax more fascinating and enthralling. This novel will bring criticism similar to that of the others. People will not recognize the environment, and, therefore, they will assume that it is artificial and manufactured. America can conceive the surroundings of Harlem or of a slave plantation of the Old South; but it can not yet bring itself to learn of prim colored society in Philadelphia or in New York, outside the cabarets, or in a little New Jersey town where "The Chinaberry Tree" grew in the yard of Laurentine. Then, too, the variety of sex experience among colored folk is supposed to be strictly limited to frank prostitution or careless promiscuity. It is, therefore, not at all according to Hoyle that an inter-racial sexual lapse should fasten itself upon a little colored community like a pall and be worked out only in generations. Or that sexual looseness within the race, should literally blast a household.

All these things are woven into Miss Fauset's tale, and the meaning is, not that she is creating a world, but rather painting one which exists, and yet is little known. If Jessie Fauset will persist in this kind of work, the world will in time come to realize that here is a new painting of humanity in unusual surroundings, yet quite as truthful a portrayal as anything that has been written about colored folk in America.

Victor Daly, "NOT ONLY WAR." Christopher.

VICTOR DALY, who took part in the World War, has written a novelette in racy and interesting style, which one may read in an hour and enjoy. It paints the reaction of the World War on colored folk and white, and ends in tragedy.

Walter H. Mazyck, "GEORGE WASHINGTON AND THE NEGRO." Associated Publishers.

MR. MAZYCK'S book is most timely and extremely interesting. The pageant, published in another part of the magazine, is based very largely upon his facts, although there are some omissions in his book, like the incident of the Haitians at Savannah, which should have been there. Anyone who wishes an authentic and carefully compiled statement of the relation of George Washington to the Negro race should purchase this book.

"ADVENTUROUS AMERICANS," edited by Devere Allen, with etchings by Bernard Sanders. Farrar and Rinehart.

"THESE are stories, sharp, brittle stories, about a new sort of American. They are not men and women who have achieved fame by reflecting the sympathies of the masses, but rather by facing scorn, derision, and the lashes of the press for an ideal." Among the persons treated are Oswald Garrison Villard, Oliver Wendel Holmes, Norman Thomas, John Dewey, Scott Nearing, Grace Abbott, and the Editor of THE CRISIS.

J. A. ROGERS has put out a little pamphlet which is a forerunner of a larger dictionary of biography of the world's greatest men of African descent. This pamphlet of seventy-eight pages gives a few biographies and forecasts the others. It costs $1, and the more that Mr. Rogers can sell, the quicker the larger work will appear.

W. E. B. D.

AN excellent bibliography on the education of the Negro has been issued by the United States Office of Education, and compiled by Ambrose Caliver. It differs from most bibliographies in showing that the compiler has read and digested everything that he has set down, and his notes give an excellent, short outline of each book and article. Even magazines and pamphlets have been read and digested.

A beautiful little booklet of poems by Langston Hughes has been privately printed and issued by the Troutbeck Press at Amenia. Mr. Hughes' booklet of six dramatic recitations, like that recently published in THE CRISIS, has been issued by The Golden Stair Press.

Africa, The Journal of the International Institute of African Languages and Cultures, announces in the January, 1932 number funds for research from the Rockefeller foundation. It is pro-

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W. E. B. D.

We Are Alaskans. Mary Lee Davis. W. A. Wilde, Boston. $3.50.

Mary Lee Davis has lived in Alaska for many years and is as loyal to her adopted land as any native daughter. Strong is her insistence that both colored and white residents are all Alaskans with an equal stake in the country, with equal claim for the right to live and prosper and with equal pride in its progress. From long and happy association she is able to give an insight into the character of the native Alaskan, particularly of the women. There is the high-class Thlingit woman, Kahtlydt, the child of a white father, whom he was planning to send to his Scotch relatives to be educated. But the traditions of the mother's tribe were all those of mother rule and mother inheritance and she felt they were her children first. She fled with them far off and put herself under the protection of a friendly chief of another tribe, who finally adopted the little girl, and Kah-tlydt came in touch with decent white people and grew up understanding two cultures and thus became an interpreter between the two races.

Alice Henry.

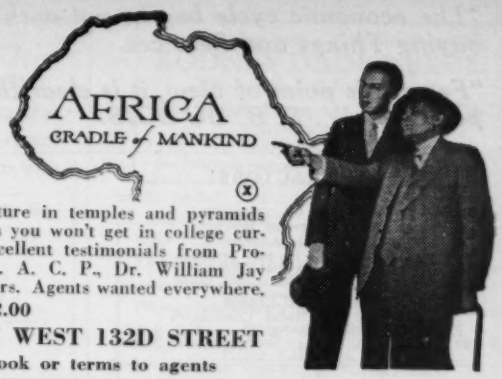
FOOTBALL IN NEGRO COLLEGES

(*Continued from page* 130)

THE four-year rule if enforced, would greatly improve campus morale in many localities. The presence of over-age athletes of doubtful scholastic ability in the student body is a disciplinary problem. Hardly had the facts on Lincoln and its unethical team been collected, when it was known that three of these stars had withdrawn from school at the end of the football season and were applying for admittance at other places to play next year. This is the migrant athlete in his best form. The one-year migratory rule would end the careers of these room-and-board athletes. Four years of competition with definite scholastic advance (a rule recently put into the Southern and C. I. A. A. by-laws) would clear up the rest.

THE football problems of the colored colleges are problems of administra-

(*Will you please turn to page* 141)



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FOOTBALL IN NEGRO COLLEGES

(Continued from page 139)

tion, and not wholly problems of unscrupulous coaches. Coaches reflect the administration.

A C. I. A. A. official writes: "The trouble with the C. I. A. A. is that some of the persons in the administrative positions feel that it is their duty to legislate for the particular school rather than for the association as a whole. This is unfortunate, and we are trying to build up an attitude of C. I. A. A. interest, rather than institutional interest." Recently West Virginia State College, Wilberforce University, Kentucky State College, and Louisville Municipal College have organized the Mid-Western Athletic Association with the 4-year players' rule and the 1-year migratory rule.

TO produce necessary reform in athletic matters in the colored colleges, there ought to be (1) a conference of the colleges to agree on common standards regardless of the associations to which the colleges hold allegiance; (2) an annual checking up on the colleges which violate these codes in order to produce winning teams; (3) a program of physical education rather than a program of football, which after all means nothing so far as physical education is concerned, to the students; (4) a firing of petty coaches, and a castigation of dishonest officials; (5) the coordination of the existing athletic conferences and the strengthening of these by the presence at their meetings of other school officials besides the coaches; (6) sectional conferences which will include the membership of a school even though the school is unable to play in a particular season because of financial difficulties.

IT is not possible to "rate" all of the colleges in the country; but on general reputation, a random list of fifteen large colleges can be taken. And heart-to-heart talks with various coaches and football official among the colored colleges will sustain us in this.

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